This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

12411
43.5

Crest of the Castel of Loue - 1864

12411.43.5

HARVARD
COLLEGE
LIBRARY

CASTEL OFF LOUE

(CHASTEAU D'AMOUR

OR

CARMEN DE CREATIONE MUNDI)

AN EARLY ENGLISH TRANSLATION OF AN OLD FRENCH POEM

BY

ROBERT GROSSETESTE
BISHOP OF LINCOLN.

COPIED AND EDITED FROM MSS. IN THE BRITISH MUSEUM, AND IN THE BODLEIAN LIBRARY, OXFORD,

WITH

NOTES, CRITICAL AND EXEGETICAL, AND GLOSSARY,

BY

RICHARD FRANCIS WEYMOUTH, M.A. LOND.,
MEMBER OF THE PHILOLOGICAL SOCIETY.

ASHER & CO.,
PUBLISHERS TO THE PHILOLOGICAL SOCIETY.
LONDON: 13 BEDFORD ST., COVENT GARDEN.
BERLIN: UNTER DEN LINDEN, 20.
1864.

12411.43.5

HARVARD
COLLEGE
LIBRARY

same hand, the differences between them as to points and capitals are so numerous as to remove all scruple about consulting primarily the reader's comfort in these matters. By way of compromise with antiquarian predilections, which as an individual I fully share, I have left many of the contractions unexpanded, following V. rather than A. where they differ. In other places I have indicated, by two or three letters in a word being printed in Italics, that they are not written in full in the MSS.

I have nowhere either added or cut off a final *e*; nor even, by any kind of accent, marked such an *e* as necessarily sounded. My theory is that whenever the final *e* represents a final *syllable* in Anglo-Saxon, it *may*—not *must* —be sounded; and never otherwise. See notes on ll. 32, 331, and 830, and Glossary s. vv. *Drihte, Bope, Wipoute.*

The division of paragraphs is the same as is marked in the MSS. by illuminated initials.

In quoting the French I have generally, not always, allowed the simple pointing of the MS. to remain, that is a mere comma at each alternate line.

As to the age of this poem, the date of the *Manuscript,* must of course not be confounded with that of the *text.* The Vernon MS. is considered by Mr. Coxe to have been written about 1370. I believe the language to be that of the beginning of the 14th century. Were we to write a passage of this poem with *vor* for *for*, and *sch* turned into *ss*, so as to resemble Robert of Gloucester's orthography, it would I think be difficult to detect in. the Chronicle any proofs of an antiquity higher than that of the Castle of Love.

The text *V.* was copied for me from the Vernon MS. by Mr. George Parker of the Bodleian. I also collated that MS. myself in January 1863; and as the sheets have been

passing through the press, they have been very carefully read with the MS. by my friend the Rev. F. Chalker, Fellow of C.C.C., Oxford.

The other text I copied from Add. MSS. 22283 in the Br. Mus., and the proof sheets have been read with the MS by Mr. F. E. Tucker of the Br. Mus.

I have also to acknowledge my obligations to Mr. Furnivall and the Rev. J. Earle for valuable suggestions tending to solve some of the difficulties of the poem.

Portland Grammar School,
Plymouth. June 8, 1864.

R. F. WEYMOUTH.

CASTEL OFF LOUE.

Her bygīnet a tretys
Þat is yclept Castel off loue,
Þat bisschop Grosteyȝt made ywis
For lewede mennes by-houe.

Þat good þenkeþ[1] good may do,
And God wol helpe him þerto;
For nas neu*er*e good werk wrouȝt[2]
W^{t}-oute biginninge[3] of good þouȝt;
Ne[4] neu*er* was wrouȝt[5] non vuel[6] þing
Þat vuel[6] þouȝt[7] nas þe biginnyng.
God, Fader and Sone and Holigost,
Þat alle þīg on eorþe sixt and wost,
Þat o God art and þrilli-hod[8],
And þreo p*er*sones in on-hod[9],
Wiþ-outen ende and biginninge[10],
To whom we ouȝten ouer alle þinge;
Worschupe[11] him wiþ trewe loue,
Þat kineworþe[12] kyng [is][13] vs aboue;
In whom, of whom, þorw whom beoþ
Alle[14] þe goodschipes[15] þ^{t} we here i-seoþ.

[1] A. þencheþ. [2] A. wrouht. [3] A. begīnynge. [4] A. no: see Gloss. [5] A. wrouht. [6] Vuel—in which doubtless the *v* is the vowel and *u* the consonant—is the common form in V., as Mr. Wright prints *uvel* in his edition of the Owl and Nightingale; except where he gives *wle* = *vvle* = *uvle*. A. begins the word always with *e*, euel. [7] A. þouht. [8] H. trinité. [9] H. unité. [10] A. biginnynge. [11] A. worschipe. [12] H. crowynd. [13] H. ys, A. and V. art. [14] V. al. [15] H. goodnesses.

He leue vs þenche[1] and worchen so,
Þat he vs schylde[2] from vre fo.

Alle we habbeþ to help neode,
Þat[3] we ne beþ[4] alle of one þeode,
Ne i-boren in one londe,
Ne one speche vnderstonde[5];
Ne mowe we alle Latin wite,
Ne Ebreu[6] ne Gru þat beþ i-write,
Ne French[7], ne þis oþer[8] spechen
Þat me mihte in world sechen.
To herie God, vre derworþe drihte,
As[9] vche mon ou3te[10] w^t al his mihte,
Lof-song[11] syngen to God 3erne
Wiþ such speche as he con lerne,
No monnes mouþ ne be[12] i-dut,
Ne his ledene[13] i-hud[14],
To seruen his God þ^t hī wrou3te[15],
And maade[16] al þe world of nou3te[17].

[1] A. þenchen. [2] A. schilde. [3] H. reads *thawgh*, to which Þ*at* is here equivalent: see Gloss. [4] A. beoþ. [5] A. vndurstonde. [6] A. Ebreuh. [7] A. Frensch. [8] A. oþur. The *n* of *spechen* and *sechen* is half erased in A. [9] H. omits *as*. [10] A. ouhte. [11] V. loft song: H. looving to synge. [12] A. beo. [13] A. leodene. As the A.S. *lyden* was undeclined, and no form exists in which it assumed an additional syllable, there is apparently no authority for sounding the final *e* of *ledene*, especially as a vowel follows. The reading in H. suggests a suspicion that the line should run—

Ne his leden *be* i-hud;

but taking it as it stands we may scan thus:—

Né | his lé | dén | i-húd:

compare 497 and 513, and Reineke de Fos (18 Kap.)—

So | hyrfôr | is | gesagd.

Or, still with fourfold ictus, (see Pr., pp. 59, 60)—

Né his léden i-húd,

like l. 755, and nearly like Coleridge's Christabel, l. 5—

Hów drowsilý it crew.

[14] H. gives this couplet thus:—

No mones ay ne be adrede,
Ne his ledone shall not be hed.

On this whole passage see Pr., p. 52.

[15] A. wrouhte. [16] A. made. [17] A. nouhte.

On [1] Englisch [2] I chul mi [3] resun [4] schowen
For hī þat con not i-knowen
Nouþer [5] French ne Latyn:
On Englisch I chulle tellen him
Wherfore þe world was i-wrouht,
And aftur [6] how [7] he was bi-tauht
Adam vre fader to ben his,
Wiþ al þe merþe [8] of paradys [9],
To wonen and welden to such ende,
Til þat he scholde to heuene wende;
And hou [10] sone he hit for-les,
And seþþen [11] hou hit for-bouht [12] wes
Þorw þe heiȝe [13] kynges sone,
Þat here on eorþe wolde come
For his sustren þ[t] were [14] to-boren [15],
And for a prison þ[t] was forloren;
And hou [16] he made, as ȝe schul heeren,
Þat heo i-custe and sauht [17] weren;
And to wȝuche [18] a Castel he alihte,
Þo he wolde here for vs fihte:
Þat þe Marie bodi wes,
Þat [19] he alihte and his in ches.

And tellen we schulen of Ysay [20],
Þat vs tolde trewely,
A child *þer* is i-boren to vs,
And a sone i-ȝiuen vs,

A. in. [2] The French is:—
En romanz comenz ma reison,
Por ceus ki ne seuent mie
Ne lettrure ne clergie.
A. my. [4] A. reson. [5] A. nouþur. [6] A. and aftur; V. þer-aftur; and therafter. [7] A. hou. [8] A. murþe. [9] A. paradis. [10] A. how. After sethen H. inserts *shall here*—a verb without any nominative. A. forbouȝt. [13] A. hiȝe. [14] A. weore. [15] H. reads thus:—
But ther werene fowre systren i-boren
For a prisoner &c.
[16] A. how. [17] A. sauȝt. [18] A. whuch. [19] H. *therin:* the true read- is perhaps *þer*, but see Gloss. s. v. *þat*. [20] A. Ysaye.

Whos[1] nome schal i-nempned beon[2]
Wonderful, as me may i-seon[3],
And God mihtful and rihtwys;
Of þe world þat comen is
Lord þe Fader,[4] and Prince of Pes[5].
Alle þeos[6] nomen hou he wes,
ȝe schulen[7] i-heren and i-witen.
And of domes-dai hou hit is i-writen,
And of heuene we schulen telle,
And sūdel of þe pynen[8] of helle.

Þauh[9] hit on Englisch be dim[10] and derk,
Ne nabbe no sau*er*[11] bi-fore a[12] clerk,
For lewed men þat luitel connen[13],
On Englisch hit is þus bi-gonnen[14].
Ac whose is witer[15] and wys of wit,
And ȝerne[16] bi-holdeþ þis ilke writ,
And con þat muchel of lintel[17] vn-louken,
And hony of þe harde ston souken,
Alle poyntes he fynde may
Of vre be-leeue and Godes lay[18];
Þat bi-falleþ to Godes godhede
As wel as to his monhede.
Ofte ȝe habbeþ i-herd ar þis
Hou[19] þe world i-maked is;

[1] A. hos. [2] A. ben. [3] A. i-sen. [4] This punctuation seems to be justified, and indeed necessitated, by comparison with ll. 612, 613, and 1375, and with the French of that passage—

E deu, e fort, e li pere
Du siecle ke uient ap*res*.

The rendering of Is. 9. 6 in the Vulgate is as follows:—"Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus Admirabilis, consiliarius, Deus, fortis, *pater futuri seculi*, princeps pacis."

[5] V. writes this as two lines, thus:—

Lord þe Fader
And Prince of Pes.

[6] A. þeose. [7] A. schul. [8] H. pyne. [9] A. þauȝ. [10] A. dym. [11] A. sauur. [12] A. omits *a*. [13] A. cunnen. [14] A. bigunnen. [15] A. ak hose is wyter. [16] A. ȝeorne. [17] V. luitel: A. and H. lintel. [18] H. fay. [19] A. how.

Forþi ne kep[1] I nouȝt to telle,
Bote þat[2] falleþ to my spelle.
In sixe dayes and seue niht
God hedde al þe world i-diht;
And þo al was derworþliche i-do
þe seueþe day he tok reste and ro.

Lustneþ to me, lordynges:
þo God atte begynnynges[3]
Hedde i-maad[4] heuene wiþ ginne,
And þe angeles so briht wiþ-inne,
And þe eorþe þer-after þer-wiþ,
And al þat euere in hire bi-lyþ[5];
Lucifer in heuene wox so proud,
[þat][6] he was a-non i-cast out,
And mo angeles þē eni[7] tonge mai telle
Fullen a-doun wiþ him to helle.
And ȝit was þe sōne þo seuesyþe[8] i-wis
Brihtore forsoþe þen heo now is;
Also schon þe mone a-niht
So doþ þe sōne on day-liht.
Ne holde ȝe hit not[9] for folye,
For so seiþ þe prophete Ysaye:
Alle þe schaftes þat þo weren[10]
More miȝt[11] and strengþe beren[12]
Bi-fore þat Adam þe world for-les.
Allas wȝuch[13] serwe and deol[14] þer wes!

[1] A. keep. [2] bote þat = except what; as in the French, l. 40, (I quote m the MS.),

Assez souent oi auez
Comēt le mund fu *cr*iez,
Por co ne voil io mie esc*r*ire
For co kapent a ma matire,
Ken sis iurs deu tut cria
Al setime se reposa.

[3] A. at þe biginnynges. [4] A. i-mad. [5] A. bi-lihþ. [6] H. *that*, and A. *and*: these four lines, "Lucifer .... to helle", are not in the nch. [7] A. angls þen eny. [8] A. seuē siþe. [9] A. omits *not*. A. weoren. [11] A. miht. [12] A. beeren. [13] A. whuch. [14] A. del.

Alle heo beoþ i-brouht[1] to grounde
Þat of his ofspringe[2] beoþ i-foũde:
Of heuene-blisse heo beoþ i-flemed,
And to deolful deþ i-demed[3].
Þe reson is good and feir for-whi,
As I chulle ow telle for-þi,
Þat ȝe schule loue God þe more[4]
And him seruen and clepe to his ore.

Þo God hedde al þe world i-wrouȝt[5]
Þat þer ne faylede riȝt[6] nouȝt[7],
Beest ne fisch ne foul to fleon
And vche þing as hit ouȝte to beon,
Blosme on bouȝ[8] and breer[9] on rys,
And alle þing betere[10] þen hit nou is;
And þo he hedde al wel i-don[11],
He com to þe valeye of Ebron.
Þer[12] he made Adam [and-last][13] so riche
Of eorþe, after hym self i-liche;

[1] V. i-brouh. [2] A. ofspring. [3] A. i-deemed. [4] Fr. has—
E co par bone reisun
Apres uos dirai la cheisun.
Kar bon est le remẽbrer
Pur deu plus chieremẽt amer.
[5] A. i-wrouht. [6] A. riht. [7] A. nouht. [8] A. bouh. [9] A. bı
[10] A. bettre. [11] H. and though hede alle welle done. [12] Sir Jc
Maundevile in speaking of Hebron says: 'And righte faste by that Pl
is a Cave in the Roche, where Adam and Eve duelleden, whan thei we
putt out of Paradyse; and there goten thei here Children. And in t
same Place was Adam formed and made; aftre that sum men seyn. *
And fro thens was he translated in to the Paradys of Delytes, as t
seyn, &c.' Compare the lamentation of Roberte the Deuyll:
'Synce Adam was made in Canaan of claye
I am the greatest synner that lyued on grounde.'
And, 'In þe vale of eboir &c.', Early English Poems, III, 37. I
Chaucer (Monkes Tale) follows Lydgate and Boccaccio in placing
creation of Adam 'in the feld of Damassene'. [13] A. and V. and l
H. at the last, and so Fr. has—
Kant ico trestut fet a
Tut *auderain* adam cria.
See Cotgrave, s. v. *derrain*, and Gloss., s. v. *and-last*.

And aftur his holy þrilli-hod
He schop his soule feir and good.
How[1] mi3te[2] he him more loue schowen
Þen his oune liknesse habbē and owen?

To paradys[3] he ladde him þo,
And caste sleep on him also
Þat of his syde a rib he nom,
And þer-of Eue his feere com.
He 3af Adam Eue to wyue
To helpen:[4] he 3af him wittes fyue[5]
To delen þat vuel[6] from þe good[7].
3if he wel him[8] vnderstood[9],

He 3af him 3it more worschipe;
Of al þe world þe lordschipe,
And alle þe schaftes of water and lond
Scholden ben vnder[10] his hond;
Feirlek, and freodam[11], and muche miht,
And þe world to delen and diht,
And paradys to wonen in
Wiþ-outen wo and serwe and pyn,
Wiþ-outen deþ in goode[12] lyue
Þer joye and blisse is so ryue;
And euere to libben i-liche 3ong,
O[13] þat of hem to weren at-sprong[14].

[1] A. hou. [2] A. mihte. [3] A. pardys. [4] A stop at *helpen* is necessary, though it gives a cæsura not common in this poem: the French is,

E puis deuant li lamena
E *en aie* lui dona.

[5] A Tract attributed to Wicliffe begins thus: "Clerkys knowen that a man hath five wittes outward, and other fiue wittes inward." See Apol. for Loll. (Camd. Society), Intr. p. xv. With the present passage compare 1173-1177. [6] A. euel. [7] A. gode. [8] A. him wel. [9] A. vndurþode. [10] A. vndur. [11] A. fredam. [12] A. gode. [13] See Gloss. s. v. : H. has 'and all tho that of hem two spronge', the writer evidently not knowing *o* in this sense. [14] V. and sprong.

Þe noumbre of þe soulē þ^{t} frō heuene felle
Þorw Lucifer a-doun to helle[1].
And whon hit forþ com al þe stren[2],
So bri3t[3] heo scholden i-blessed ben
So was þe sonne, as I er tolde,
Brihtore þen heo now[4] is seuen folde[5];
And so heo scholden to heuene wende,
To þe blisse wiþ-outen ende,
Wiþ-outen drede of deþes dome.
And al þe of-spring[6] þat of hem come,
From þat ilke day to þis,
Scholde so steye3en to heuene-blis,
To þe heritage of wynne[7] and wele[8]
Among þe murþe of aungeles[9] fele[10].

Two lawen Adam scholde i-wis
Witen and holden in paradis.
Þ^{t} on him was þorw kynde[11] i-let:
Þat oþer[12] was clept lawe i-set.
Þat on him tau3te[13] atte leste
Þorw kynde[11] to holden Godes heste.
Þat oþ*er* lawe [was][14] þat him was set:
"Of þe appel þow neuer ne et,

[1] Compare—
har stides for to ful fille. þat wer i-falle for prude an hore:
god makid adam to is wille. &c. Early Engl. Poems, III, 17.

[2] A. streon. [3] A. briht. [4] A. nou. [5] These three lines seem to mean: 'They should be glorified so bright as the sun was (then), as I before said, (that is to say) seven times brighter than she is now.' The French of the whole passage is as follows:—

Pus feussent glorifiez
Tut sanz murir (nel dotez)
Si beaus, si clers, san *tra*uaus,
Come fu lores li solaus,
Si com auant *vus* ai conte;
E pus el ciel feussent mūte.

[6] A. ospring. [7] A. winne. [8] A. weole. [9] A. angeles. [10] A. feole. [11] A. kuynde *bis*. [12] A. oþur. [13] A. tauhte. [14] V. and A. omit *was*, which H. has and the sense demands.

Of þe tre[1] þat is for-bode."
So [him][2] seide [and][3] hi3te Gode,
Þat whon he of þe appel ete,
Þorw deþ he scholde þe lyf for-lete;
And al þe kynde[4] þat of him com[5]
Scholde þole þulke dom[6];
And 3if he heolde his heste riht,
God 3af him so muche miht
To welden al þis worldes winne
Wiþ-outen wo and serwe and sinne.

Þe seisyn[7] hedde Adam þo
To wonen in blisse euere and o.
In muche murþe and joye he wes:
A-wei to sone he hit for-les,
His worschipe and his wel-fare,
[And][8] brou3te[9] vs alle in muche care.
Þo he of þe appel eet,
Godes heste he to-brek[10],
Þe kuyndeliche and þe set ek[11].
Boþe his lawen[12] he to-breek,
And raþere he dude his wyues bode,
Þen he heold þe heste of Gode.

Þus Adam þorw reuþful rage
Was cast out of his heritage,
And out of paradys i-driue[13],
In swynk and swot ī world to liue.
Þe blisse of lyf he haþ forsaken,
And to deolful deþ him[14] taken[15].

[1] A. treo. [2] H. *hym*, A. and V. *he*. [3] H. *and*, A. and V. þat. e copyist of these MSS. has written as another man's words what it inconceivable that the translator should have written as his own: 'So *who was called God* said'. So I follow H. See Pr., pp. 62-64. [4] A. kuynde. [5] A. coom. [6] A. doom. [7] A. seysin. [8] H. *and*, ich V. and A. omit. [9] A. brouhte. [10] A. to-breek. [11] A. eek. A. lawes. [13] A. i-dryue. [14] V. omits *him*. [15] V. i-taken.

Carfuliche[1] he haþ i-coren:
Now[2] he þorw ri3t[3] haþ i-loren
Þe murþe þat he mi3te[4] hauen.
Whom mai[5] he to helpe crauen?
Out of his heritage he is pult
For synne and for his owne[6] gult.

Lucifer gon wel lyke þo,
Þo Adam was bi-swiken so[7];
For alle þe fendes hedden onde
Þat he scholde come to þ[t] blisful londe
Þat he hedde þorw pruide for-lore:
Wel hit likede[8] hem þer-fore.
So muche wox heore miht þo,
Þat al þe world moste after hem go;
And whon mon hedde i-liued[9] in care,
Atte laste he moste dyen and forþ-fare[10],
Ne mi3te[11] him helpe no good dede
Þat his soule moste to helle neede;
For so hit was þo[12] Adam bi-speke,
And God nolde no forward breke.

For eyle and hard and muche hit wes
Þe synne þ[t] þ*us* þe world for-les,
Þat vche þing vnder heuene-driht
So muche les of strengþe and miht.
God ne wrouhte[13] neuer þat þing
Þat out-les þorw His wonyng;
For nis no wone on him i-long,
Ȝif synne nere[14] so hard and strong[15].
For God 3af vche þing al his riht,
Ac[16] sūne[17] wonede heore alre miht;
For sūne[17] and wone al is on.
And wone dude Adam þo anon,

[1] A. carefuliche. [2] A. nou. [3] A. riht. [4] A. mihte. [5] A. may. [6] A. oune. [7] H. has, That Adam had trespast so. [8] A. lyked. [9] A. i-lyued. [10] A. forfare. [11] A. mihte. [12] H. to. [13] A. wrou3te. [14] A. neore. [15] A. stronge. [16] A. ak. [17] A. synne *bis*.

Þo he Godes heste at-seet,
And eke þo he þe appel eet.
Þorw wone he lees [1] his seysyne:
Þorw wone he brouhte [2] hī-self in pyne.
In þe kynges court ȝit vche day
Me vseþ þulke selue lay [3].

[1] A. les. [2] A. brouȝte. [3] The sense of this difficult passage, from l. 227, appears to be as follows: 'God never created any thing which incurred forfeit through his fault (i. e., through *God's* fault, compare l. 653); for there is no fault attributable to Him—only sin is so hard and strong! For God gave to every thing all its powers; but sin made faulty (or, impaired) the qualities of them all (i. e. of all created things), for sin and fault are all one. And Adam committed a fault then in the very fact (see Gloss., s. v. *Anon*) that he set aside God's commandment (compare the Psalmist's words, The thought of foolishness is sin), and also when he ate the apple. Through his fault he lost his possession: through his fault he brought himself into suffering. In the King's court they still use this same law every day.' The French, of which our translator has given a loose and inaccurate rendering, runs thus:—

Trop fu grief iceu pechie
Kant trestut feut entuschie,
Kanque de suz le ciel fu
En perdi part de sa uertu,
Deu ne fist chose si haute
Nabessast pa sa defaute,
Ke terriene chose feust
Chescune chose son dreit eust,
Ne feust pechie *que* tant *grieue*
Pechie a parole brieue,
Cest defaute apertement
Defaute e peche en vn sestent, &c.

Lines 155, 156 in the other French text stand thus:

Deu ne fist chose si haute
Que ne bessast per defaute;

and the meaning, which the translator has quite mistaken, is clearly—'God made nothing so high that it was not brought down by his (i. e. *Adam's*) transgression.' H. gives,

God whrowght never that thyng
But hit peyred thowrgh his wonning;
But for the wonning of him hit was not long;
Nere that synne was so hard and strong.

The first two of these lines follow the French: the meaning of the other two and those which follow it is very hard to conjecture.

Now is Adam wiþ wo i-nome:
Sūnes[1] þral he is bi-come,
Þat freore[2] was er þen eny þing
Þat liuede vnder heuene-kyng.
He is þorw riht þeuwe and þral,
To whos seruise[3] he vnderstod w^{t}-al,
Whon he him serwede in [þewdome][4],
And [dede][5] wiþ-outē fredome.
And þeuwe and þral may[6] not craue
Þorw riht non heritage to haue:
As sone as he is þral bi-come,
His heritage is him bi-nome.
In court ne in none londe
Me ne ouȝte onswere hī ne vnd*er*stonde[7].

Þēne he mot a-nōþer seche,
For to[8] schewe[9] for him his speche,
Þat mowe his heritage craue,
And þat he þe kynde haue;
Þat he beo i-boren fre,
And þat he ne eete[10] of þe tre;
Þat he habbe i-wust wiþ-inne[11]
Þe þreo lawen wiþ-outē synne,
Þulke two of Paradys,
And þulke of þe Mount Synays,
Þat to Moyses i-ȝiuen was,
Þat neuer ȝute i-holde nas
Of non þat euer dude sūne[12].
Who mihte þenne such mon mūne[13]
Oþer[14] þenchen or i-knowe,
Þat such wonder mihte[15] schowe?

[1] A. synnes. [2] A. freor. [3] A. seruyse. [4] H. has thewdome, A. and V. þe dome; the French is—

Pus kil se seit en *seruage*

(sic MS.), which seems to mean, 'Since he placed himself in servitude'. [5] So H., V. diȝede, A. dyede. Fr. gives no help. [6] A. mai. [7] A. vndurstōde. [8] A. forte. [9] H., That myȝht swewe. [10] A. ete. [11] H. with wynne. [12] A. synne. [13] A. myne. [14] A. oþur. [15] A. myhte.

Siggen I may in þis stude
Þerof þat ich er dude,
For nou Ichul tellen of þe stryf[1]
Þat a-mong þe foure sustren liþ[2].

Hit was a kyng of muche miht,
Of good wille and gret in-siht;
And þis kyng hedde a sone
Of such wit and of such wone,
Of such strengþe and of such chere,
As was his fader in his manere[3].
Of on wille heo weoren bo,
And of on studefastschipe also;
Of on fulnesse heo weoren out-riht,
And boþe heo weoren of on miht.
Þorw þe sone þe fader al be-gon[4]
Þat bi-lay to his kynedom[5].
[What þat was of][6] his begynnynge[7],
Þe fader wolde to ende bringe.

Foure douhtren[8] hedde þe kyng,
And to vchone sunderlyng
He ȝaf a dole of his fulnesse,
Of his miht and of his wysnesse,
As wolde bi-fallen to vch-on;
And ȝit was al þe folnesse on
Þat to him-self bi-lay,
Wiþ-oute whom he ne mai[9]

[1] A. strif. [2] A. lyþ. [3] A. maneere. [4] A. bi-gon. [5] A. kyngdom. V. and A. have, 'wiþ wit was &c.', leaving the verb 'bring' without object; H., 'alle that was of &c.' Hence it is not difficult to conjecture e true reading, which the writer of H. changed from ignorance of the mmon use in early English of *þat* after another relative pronoun. See oss., s. v. *Þat*. The French is,

*Qua*nkil uoleit comenceir
Par son fiz le nout cheueir.

lout = voulut: Mr. Cooke prints *vont*, wrongly.) For the change of *t* into *wit* see note on l. 1401. [7] A. biginnynge. [8] A. douȝtren. A. may.

His kindom wiþ pees[1] wysen,
Ne wiþ rihte hit justisen.

Good is to nempnen hem for-þi:
þe furste douȝter hette Merci,
þe kynges eldeste[2] douȝter heo is;
þ^t^ oþer[3] hette Soþ i-wis;
þe pridde soster[4] is cleped Riȝt[5];
Pees[6] hette þe feorþe a-pliȝt[7].
Wiþ-outen þeos foure wiþ worschipe
Mai[8] no kyng lede gret lordschipe.

þis kyng, as þou herdest ar þis,
Hedde a þral þat dude amis,
þat for his gult strong and gret
Wiþ his lord was so i-vet,
þat þorw be-siht of riht dom[9]
To strong prison was i-don,
And bi-taken to alle his fon
þat sore him pyneden euerichon,
þat of no þing heo nedden onde[10]
Bote[11] hī to habben vnder[12] honde.
Heo him duden in prisun[13] of deþ,
And pynedē hī sore wiþ-outen meþ.

[1] A. pes. [2] A. eldest. [3] A. oþur. [4] A. suster. [5] A. riht. [6] (The French in the Caxton Society's edition is,

La quarte soer ad avun pes,

where for *avun* read *anun:* 'the fourth sister has Peace *for her name*'.) [7] A. apliht. [8] A. may. [9] A. doom. [10] H. corrupts these two lines thus:

And of noothing thei hadyn *dowte,*
But hadde him in here rowte.

The French is,

Kar dautre rien neurēt *ēuie*
Fors kauoir li en lur baillie;

where *avoir envie* is clearly used as in modern French, and as in Palsgrave's time it meant 'to have a luste to a thyng'. But as it is very doubtful whether *onde* can signify simple desire, it seems to be a necessary conclusion that the translator has here misunderstood the original. [11] A. but. [12] A. vndur. [13] A. prison.

DE MISERICORDIA.

Merci þat a-non i-seiȝ:
Hit eode[1] hire herte swiþe neih[2],
Ne mai[3] hire no þīg lengore holde,
Bi-foren þe kyng comen heo wolde
To schewen forþ hire resoun,
And to dilyuere[4] þe prisoun.
"Vnderstond,"[5] quaþ heo, "Fader myn,
Þou wost þat I am douȝter þyn,
And am ful of boxumnes[6]
Of milce and of swetnes,
And al Ich habbe, Fader, of þe.
I be-seche[7] þat þou[8] here me,
Þat þe wrecche prisoun[9]
Mote come to sum raūsum[10],
Þat a-midden alle[11] his fon
In strong prison [þou][12] hast i-don.

Heo hī made a-gulte þulke vn-wreste,
And bi-swikede hī þorw heor feir be-heste[13],
And seiden him ȝif he wolde þe appel ete,
Þat whon he hedde al i-ete,

Compare the expression in Reineke de Fos, p. 3,

Men dat shändend mines wives—dat *gait* mi *na*—
Blivt nigt ungewroken—wo it ôk ga!

, 'But the dishonouring of my wife—that touches me closely—shall remain unavenged, whatever happens.' And on p. 14,

Ji sên it, wat he er hävt gedân:
Dat latet ju dog *to härte gân!*

A. neiȝ. [3] A. may. [4] A. diliuere. [5] A. vndurstond. [6] A. omnes. [7] V. beo seche. [8] A. þow. [9] We should have here a of only five syllables, were we not warranted by the A.S. *wræcca* sound the final syllable of *wrecché*. [10] A. raūsoun. [11] A. al. A. and V. omit *þou;* H. has 'in strong pyne *thu* hast him doon'; and gives—

Ki enmi ses enemis
Auez en *grieue* prison mis.

[13] A. bi-heste.

He scholde habbe al þe miht of Gode
Of þe treo[1] þat him was for-bode;
And be-gilede[2] hī þer-of, and heo luytel[3]
rouȝte.
For falshede euer-ȝite heo souhten[4],
And falshede[5] hem i-ȝolde be,
And þe wrecche prisun i-sold[6] to me.
For þow[7] art kyng of boxumnes[8]
Of milce and of swetnes[9],
And I þi douhter alre eldest[10],
Ouer alle þe oþere[11] beldest.
Neuer I þi douhter neore[12],
Bote[13] milce toward him were.
Milce and merci he schal haue:
Þorw milce I chulle þe prisun[14] craue
For þin owne[15] swete pite:
I schal him bringe to sauete.
Þi milce for him I crie euer-more,
And haue of him milce and ore."

DE VERITATE.

A-non whon Soþ þis i-seiȝ[16],
Hou Merci hire soster[17] hir herte beiȝ[18],
And wolde þis þral of prisū[19] bringe,
Þat Riht hedde hī i-demet wt-outē ēdīge;

[1] A. tre. [2] V. be-gylen. [3] A. luitel. [4] A. souhton. [5] A. false [6] See Gloss., s. v. *Sell.* [7] A. þou. [8] A. boxumnesse. [9] A. swetnes [10] Fr., as printed, l. 273, is—

E jo ta fille sui einsuee.

It should be *einsnee* = *aînée.* The same expression occurs in l. 231 the form *einz nee.*— In l. 276 (compare ll. 349, 350 of our text) there a similar error:

Ne dirrai ke ta fille feusse
Si de celui pitie *neusse;*

where Mr. Cooke prints *veusse.* In the MS. the n and the u are quently undistinguishable. [11] A. oþer. [12] A. nere. [13] A. l [14] A. prison. [15] A. oune. [16] A. i-seih. [17] A. suster. [18] A. b [19] A. prison.

Al heo chaunged hire mood,
And bi-foren þe kyng heo stood.
"Fader, I þe biseche, herkne to me;
I ne may for-bere to telle hit þe
Hou hit me þinkeþ a wonder þing
Of[1] Merci my suster wilnyng,
Þat wolde w^{t} hire milsful[2] sarmon[3]
Diliu*ere*[4] þe þral out of prison[5],
Þat swiþe[6] a-gulte þer Ich hit seih,
And tolde hit to Riht þ^{t} stood[7] me neih.

"Fader, Ich sigge þe for-þi,
Þou ouhtest[8] nou3t[9] to heere[10] Merci
Of no boone[11] þat heo biseche þe,
Bote[12] Riht and Sooþ[13] þer-mide be.
And þow[14] louest Soþ and hatest lees[15],
For of þi fulnesse i-comen Ich wes.
And eke þow[14] art kyng Riht-wys,
And Merci herte so reuþful is
Þ^{t} 3if heo mai[16] saue w^{t} hire mylde speche
Al þat heo wole fore bi-seche,
Neuer schal be[17] mis-dede a-bouht
And þ^{u} kyng schalt be[17] douted ri3t[18] nouht.

"Þou art also so trewe a kyng,
And stable of þou3t in alle þyng[19],

See Gloss., and compare—

Sire, a mervaelle thinke me
Of Bowdewyns avouyng
3ustyr euyn in the eunyng
With-owtun any lettyng
Wele more thenne we thre.
Avowynge of King Arther, 37. 5.

d Morte Arth. (Roxb. Cl.) p. 14,

Wondir thought me nevir more
Thañe me dyd *of* afolyd knight, &c.

[1] H. wylsfull. [3] A. sarmoun. [4] A. delyuere. [5] A. prisoun. I. suche; but compare l. 435. [7] A. stod. [8] V. ouhtes. [9] A. not. A. here. [11] A. bone. [12] A. but. [13] A. soþ. [14] A. þ^{u} *bis.* A. les. [16] A. may. [17] A. beo *bis.* [18] A. riht. [19] A. þing.

For-þi me þinkeþ Merci wilneþ wouȝ[1]
And spekeþ to-ȝeynes Riȝt[2] i-nouȝ[3].
For Riht con hym[4] in prison bynde,
He ouȝte[5] neuere[6] milce to fynde;
Milce and merci he haþ for-loren,
He[7] was warned þer-of[8] bi-foren.
Whi scholde me helpe þulke mon,
Þat nedde of hīself pite non?
His dom he mot habbe, as Soþ con sugge,
And al his mis-dede a-bugge."

DE JUSTICIA.

Riht i-herde þis talkyng:
Anon heo stod bi-fore þe kyng.
"Þi douȝter"[9], heo seiþ, "I am, I wot bi þon,
For þou art kyng, riht domes-mon.
Þer beþ[10] rihte domes mitte,
Alle þine[11] werkes beþ ful of witte.
Þis þral of whō my sustren deeþ mene
Haþ [dom][12] deserued[13] as at ene[14];
For ī tyme while þ^{t} he freo wes,
He hedde w^{t} him boþe Merci and Pees[15];
And Soþ and Riht he hedde bo,
And w^{t} his wille he wente hem fro,
And tyed[16] hym[17] to wraþþe and wouȝ[18],
To wreccheddam[19] and serwe i-nouȝ[20].

[1] A. wouh. [2] A. riht. [3] A. i-nouh. [4] A. him. [5] A. ou
[6] A. neuer. [7] A. and. [8] A. her. [9] A. douhter. [10] A. b
[11] A. þyne. [12] So H.: Fr. is—
Cit serfs dont parler oi
Iugement ad deserui.
[13] V. deseruet. [14] H. gives these two lines thus:
This thralle of whom my sustren mevyn,
Hath dome deserved, as ȝe ȝevyn:
(read ȝe-ȝevyn rather, = Germ. gegeben, Tat. gigeban, &c.). For *at* see Gloss. [15] A. pes. [16] A. tyȝed. [17] A. him. [18] A. wouh. [19] wrecchedam. [20] A. i-nouh.

"So þat ȝif Riht geþ,
He schal euere polyen[1] deþ;
For þo þow[2] him þe heste hiȝtest[3],
Þorw Soþ þ[u] [þen][4] þe deþ him diȝtest[5],
And I my-self him ȝaf þe dom[6]
As sone as he hedde þe gult i-don;
For Soþ[7] bereþ witnesse þer-to,
And elles nedde I[8] no dom i-do.
ȝif he in court bi-foren vs were,
Þe dom þ[u] scholdest[9] sone i-here,
For Riht ne spareþ for to jugge
What-so-euere Soþ wol sugge.
Þorw wisdam heo demeþ alle
As wole to his[10] gult bi-falle."

Soþ and Riht lo þus heo suggeþ,
And þis þral to deþe juggeþ.
Neuer nouþer ne spekeþ hī good,
Ne non [of hem][11] merci vnderstood[12],
Ac[13] as a mon mis-i-rad
On vche half he is mis-bi-lad,
Ne helpeþ hī no þīg wher-so he wende[14]
Þat his fo[15] fetteþ[16] hī in vche ende,

A. þolien. [2] A. þou. [3] A. hihtest. [4] V. and A. *him*: H. reads, Thorgh sothe *then* deth to him thou hettyst.
A. dihtest. [6] A. doom. [7] A. sooþ. [8] For *nedde I* H. reads *'yche*. [9] A. schuldest. [10] A. and V. *his*—a manifest solecism after plural *alle*: H., mindful of syntax though not of prosody, gives the thus:
Aftur *here* gult, as hit *heore* doth befalle.
has the singular construction in both lines:
A chescun done p*ar* saueir
Q*ua*nkil doit par dreit aueir.
So H.: A. and V. þat. [12] A. vndurstod. [13] A. ak. [14] A. weende. H. foon, but Fr. has the sing., like A. and V. both here and in l. 434, dude. [16] H. fyȝhtyth, and this fetteþ, if it is the true reading, st mean the same. Fr. has—
Ne se peut garir ou kil aut
Kel enemi nel assaut,
cannot help himself, wherever he goes, but that the enemy attacks '. See Gloss.

And [haþ][1] i-strupt him al start naked[2],
Of miȝt[3] and strengþe al bare i-maked[4].
Him and al[5] þat of him sprong
He dude a þeuwedam vyl and strong,
And made a-gult swiþe i-lome
And Riht com after[6] wiþ hire dome.
Wiþ-outē Merci and Pees[7] heo con jugge
Euer aftur þat Soþ wol sugge.
Ne Pees mot not mid hem be[8],
Out of londe heo mot fle[9],
For Pees bileueþ in no londe
Wher þat[10] is werre, nuy, and onde.
Ne Merci mot not a-mong hem liue,
Ac[11] boþe heo beþ[12] of londe i-driue.

Nis þer nout in world bi-leued
Þat nis destrued[13] and to-dreued,
And drȝynt, for-loren, and for-demed,
But eiȝte[14] soulen þ[t] weren[15] i-ȝemed
In þe schup; and þat weoren heo,
Noe and his sones þreo
And heore wyues þ[t] heo hedden bi-fore:
Of al þe world nas be-leued[16] more.
Careful herte him ouȝte[17] come
Þat þencheþ vppon þe dredful dome;
And al hit is þorw Riht and Soþ,
Þat wiþ-outen Pees and Merci doþ.

DE PACE.

So þat Pees a-last vp-breek,
And þus to hire Fader speek:

[1] A. and V. omit the auxiliary, though necessary with the partic *i-strupt*: H. reads,

And *han* stripte him alle start naked.

[2] A. naket. [3] A. miht. [4] A. i-maket. [5] A. and V. *al;* see G. [6] A. aftur. [7] A. pes. [8] A. beo. [9] A. fleo. [10] A. þat, V. *þer;* the latter is probably an error of the scribe, as this use of *þer* (a *there is* = Fr. *il y a*) is rarely found in this text. [11] A. ak. [12] beoþ. [13] A. distruyȝed. [14] A. eihte. [15] A. weoren. [16] A. bi-le [17] A. ouhte.

"I am þi douȝter sauȝt and some,
And of þi fulnesse am i-come.
To-fore þe my playnt I make:
Mi two sustren me habbeþ forsake;
Wiþ-outen me heo doþ heore dom[1],
Ne *Merci* among hem nouȝt ne com[2].
For no þīg þat I miȝte do,
Ne moste Merci hem come to[3];
Ne for none kunnes fey[4]
Ne moste ich hem come neyȝ[5].
Ak[6] þat dom is al heore owen;
For-þi Ich am[7] of londe i-flowen,
And wole wiþ þe lede my lyf
Euer on[8] þat ilke stryf
Þat a-mong my sustren is a-wake,
Þorw sauhtnesse[9] mowe sū ende take[10].

"Ac what is hit euer þe bet.
Þat Riht and Soþ ben i-set,
Bote heo witē wel þe pees[11]?
Rihtes mester[12] hit is and wes
In vche dom Pees to maken:
Schal I þenne beo[13] forsaken,
Whon eueriche[14] good fourme[15] is wrouht,
And to habben me bi-þouht[16]?
Ak[17] he ne louede [me][18] neuere[19] to fere,
Þat *Merci* my suster nul not here.

A. doom. [2] A. coom. [3] A. come hem to. [4] A. feiȝ. [5] A. neiȝ. ac. [7] A. I am. [8] *on* in both MSS.: see Gloss., s. v. *on*. H. *tyll*. [9] A. sauȝtnesse. [10] A. make: H. reads 'mowe so ende '. [11] V. *peos* without þe. [12] See Pr., p. 54, and Gloss. s. v. [13] A. [14] A. eueri. [15] *fourme* as one word in both MSS., of course = *for* compare *mitte* = *mid the* = *with thee*, l. 399. [16] A. bi-þouȝt. [17] A. V. and, H. but. The French, of which we can scarcely call this let a translation, is—

Mes sauue ne su io mie
Se misericorde nest oie.

H. gives the pronoun, omitted by A. and V., but sanctioned by the ch, and imperatively required by the sense: 'But he who will not my sister Mercy, never loved *me* as his companion.' [19] A. neuer.

"Of vs foure, Fader, I chul telle þe
Hou me þinkeþ hit ouȝte to be.
Whon þe foure beþ[1] to-gedere i-sent
To don an euene juggement,
And schul þorw skil alle and some
ȝiuen and demen[2] euene dome,
Þer ne ouȝte no dom forþ[3] gon,
Er þen þe foure ben a-ton.
At-on heo moten at-stonden alle,
And loken seþþen[4] hou dom wol falle.

"Be[5] vs foure þis I telle,
We beoþ not alle of on[6] spelle:
Boþe[7] Ich and Merci
We be-clepeþ þe dom for-þi;
Hit is al as Riȝt[8] and Soþ wol deme,
Merci[9] ne me nis hit not qweme.
Wiþ-outen[9] vs þer is bale to breme:
For-þi, Fader, þow nime[10] ȝeme.
Of vche goodschipe[11] Pees[12] is ende,
Ne[13] fayleþ no weole þer heo wol lende;
Ne wisdam[14] nis not worþ an hawe,
Þer Pees fayleþ to felawe;
And hose Pees loueþ wiþ-outen gabbe,
Pees wiþ-outen ende he schal habbe.
Mi word ouȝte ben of good reles,
For þou art Kyng and Prince of Pes.

[1] A. beoþ. [2] A. deemen. [3] A. forth. [4] A. seþþe. [5] A. beo. [6] A. [7] See Gloss., s. v. *Boþë*. [8] A. riht. [9] These two lines are conta in V. (Fr. and H.), but omitted in A. The French of this passage

Cest iugement iert repelez
Ke sanz nus niert pas iugez,
Sanz nus est trop flaelez
Pur co doit troueir pitiez:

that is, 'This judgment shall be revoked, so that it shall not be de without us: without us he is too severely punished: for this caus ought to find pity.' (For *flaelez* = scourged, compare Wright's I p. 77, 'e d'escourges flaelé'.) [10] A. nyme. [11] A. goodschupe. [12] pes. [13] A. þer. [14] A. wisdom. H. reads, *Wyt* ne wisdam is not This line is not in the French.

"For-þi þou ouȝtest[1] to here me,
And Merci my suster þ[t] clepeþ to þe,
Þat þe þral þe prisoun
Mote come to sum rāsoun.
Vre wille, Fader, þou do sone[2],
And[3] here vre rihte bone;
For Merci eu*e*re clepeþ to þe,
Til þat þe prison dilyuered[4] be,
And[5] I chul fleon[6] and neu*e*re come,
Bote[7] my sustren ben sauȝt and some."

Þe kynges sone al þis con heren[8],
Hou his sustren hem to-beeren;
And seiȝ þis strif so strong awaken,
And Pees and Merci al forsaken,
Þat w[t]-outen help of his wisdome
Ne[9] mihten heo neu*e*re to-gedere come.
"Leoue Fader", quaþ[10] he, "Ich am þi sone,
Of þi wit and of þi wone,
And þi wisdam[11] [me][12] clepeþ me.
And so muche þou louedest me
Þat al þe world for me þou wrouȝtest[13],
And so þou me in werke [brouȝtest][14];
For we beoþ[15] on in one fulnesse,
In miht, in strengþe, and in heiȝnesse[16]:
I chulle al don þat þi wille is,
For þou art kyng rihtwis[17].

"So muche, Fader, ich nyme ȝeme
Of þis strif þat is so breme,
Þat for þe tale þat Merci tolde þe
Ful sore þe prisun[18] reweþ me:

A. ouhtest. [2] A. soone. [3] A. and Fader here. [4] A. delyuered. [5] A. for, *e.* [6] A. flen. [7] A. but. [8] A. heeren. [9] A. heo mihtē neuer &c. A. qd. [11] A. wisdom. [12] A. and V. omit *me;* H., *men;* Fr., ta ience sui clame. [13] A. wrouhtest. [14] A. bouhtest, V. bouȝtest, H. wghtest, which the sense demands. [15] A. beþ. [16] A. heihnesse. A. rihtwys. [18] A. prison.

For-þi he rewep me wel þe more,
For Merci euere clepep þin ore.
Þou art, Fader, so milsful[1] kyng,
Hire we schul heren of alle þing.
Al [hire wille I chulle][2] done
And sauhten Sop and hire ful sone.

"Nimen I chulle þe þralles weden[3],
As Sop and Riht hit wolden and beoden[4].
And al-one I chul holde þe doom[5],
As justise ouhte[6] to don;
And maken I chulle[7] Pees to londe come,
And Pees and Riht cussen and be sauȝt and some,
And druyuen[8] out werre, nuy, and onde[9],
And sauen al þe folk in londe."

Hose þis forbysene[10] con,
He may openliche i-seo bi þon
Þat al þis ilke tokenynge
Is Godes in-siht, Almihti Kynge[11].
Wiþ God þe Fader nis maked nouht[12],
Þorw God þe Sone is al þing wrouht,
And alle þing is folfuld[13] out-riht
Þorw God þe Holigostes miht[14].

[1] A. mihtifol, H. mekefulle. [2] A. and V. read, 'al ȝe schulen wille done', which does not suit the context, and exhibits the false sy of 'al ȝe' for 'alle ȝe'. H. gives the converse of this grammatical e but has the right sense, 'alle here wyll I chull don', consistently Fr., 'trestut son uoler ferai'. [3] A. weeden. [4] A. beden. [5] A. [6] A. ouȝte. [7] V. chule. [8] A. driuen. [9] A. oonde. [10] A. forbis H. has this line thus:

Who so this *afore bese* con.

[11] For the construction compare—'And in that Weye is the Tomb Rachelle that was Josephes Modre the Patriarke'; Mandevile, p. 72. kyngys doghtur of Sodam'; Emp. Oct., l. 1097. 'This is launcelotts s delake'; Mort Arth. (Roxb. Cl.), p. 21. [12] A. ouȝt, preceded b erasure. [13] A. fulfild. [14] In H. these four lines are thus stran metamorphosed:

And alle þreo beþ[1] on, þouh hit be so,
In one fulnesse and in no mo.
He ȝiueþ his blessynge w^{t} mouþ and honde
To alle þat þis writ vnderstonde[2].

Ȝe habbeþ i-herd, as Ich ow[3] tolde,
For-whi God þe world maken wolde,
And hou Adam for-les þorw synne
World and heuene, and al mon-kynne,
Þat for miȝt[4] ne strengþe ne for no þing
No mon nedde of him-self a courynge;
Ne angel miȝte[5] mon helpe on none wyse,
Ne mon miȝte[5] hī-self fro deþe aryse.
Þēne moste nede beo[6] þorw vche doom[7]
Þat God of heuene mon bi-com;
Mon þe deþ þolen þorw serwen ryue,
And God vp-rysen from deþ to lyue:
Elles were[8] alle for-lore to nouht
Þat God hedde in þe world i-brouht.

Herkeneþ[9] [whuch][10] loue and boxūnesse[11],
Whuch milce and eke swetnesse[12],
Þat God from heuene [alihten][13] chees[14]
For o [sele shepe][15] þat he lees:
[Þe nīti nine he leuede][16] and eode
To sechen on in vncouþ þeode.

Fadur withoute God is maked nowght,
Thorwgh God the Sone hath alle thing wrowght,
And alle thyng hath fulled utryȝht,
Thorgh Good the Holygostes myȝht.

[1] A. beoþ. [2] A. vndurstonde. [3] A. ou. [4] A. miht. [5] A. mihte *bis*. A. be. [7] A. dom. [8] A. weore. [9] A. herkneþ. [10] A. and V. vchone; . whecbe. [11] A. boxūnes. [12] A. swetnes. [13] A. and V. alihte and; ., to alyȝht. [14] A. ches. [15] This is the reading of H.: A. and V. ıve *mon*. [16] A. and V. þritti ȝeer he liuede: H. has this couplet thus—

His fadur blysse he leuede, and ther fro ȝeode
To seche theke shepe in uncowthe ȝode.

have discussed this passage pretty fully in Pr., p. 63, but I may add, ƒ way of accounting for the apparently strange reading of A. and V.,

þēne nis þer such herde-mon non,
Ne non so mi3tful[1] lord as he is on.
Whose[2] wolde his herte on such lord holde,
þat so muche loue hī kuiþe wolde,
þat lyk him-self wolde him make,
And siþen deþ þolyen for his sake;
Er him ou3te þe herte to springe,
þen he scholde hī wraþþe for[3] eny þinge[4].

Herkeneþ now forþere atte frome
How[5] vr Saueor[6] wolde come.
To Abraham þe tiþinges comen,
þe prophetes hit vnder-nomen[7]:
þat is, Moyses and Jonas,
Abacuk and Helyas,
Daniel and Jeremye,
Dauid and Ysaye[8],
And Eliseu[9] and Samuel,
Siggeþ Godes comynge wel.
Wonder hit were hem alle to telle,
Ac[10] herkeneþ hou Ysaye con spelle.

a quotation from the Harrowing of Hell, MS. Bodl. Digby 86, fo. 1 Jesus is the speaker:

Hard(e) gates haui gon
Serewes soffred moni hon
þritti winter and half þritti 3er
Haui ben wend alende her.

(Alende = and lende = and dwelt.) I may also observe that in second French text printed by the Caxton Society two lines of the have dropped out, and the sense is marred accordingly: the other fo scarcely differing from those of Fr. 1, are—

Ke deu du ciel descendi
Pur sowaylle kil perdi.
Nonante et ir [*read* ix.] ilessa
Pur une quere sen ala.

[1] A. mihtful. [2] A. hose. [3] A. in. [4] H. reads these two lines th
Sore he awght his handys to wrynge,
That this Lord wold greve for enythyng.
[5] A. hou. [6] A. sauiour. [7] A. vndur-nomen. [8] A. Isaye. [9] Elisen. See Gloss. [10] A. ak.

PUER NAT' E' NOB' FILIU' DAT' EST NOBIS.

"A child þer is i-boren to vs,
And a sone i-ȝeuen vs,
Þat schal vp-holden his kynedome[1],
And al þus schal ben his nome,—
Wonderful[2] God, and of miht
And redeful[3], and Fader ariht
Of al þe world þat her *after* schal ben[4];
Prince of Pees me schal him sen[5]."
Þeos beþ[6] þe nomen, as ȝe mowe leeuen,
Þat þe *pro*phetes him ȝeeuen[7].

Ȝif ȝe wolen[8] heren[9], tellen I chulle
How[10] þat child is wonderfolle.
Such wonder nas neu*er* i-herd in[11] sawe,
Ne neuer schal bi none dawe
For no tyme þat euer schal come,
As God of heuene mon bi-come.
For hose now i-seȝe heere[12]
A child þat riht i-limed nere,
Þat þreo feet and þreo hondē beere,
And a-noþer þat oþerweis weere[13],
Þat hedde foot or hond for-lore,
And heo weore boþe so i-bore;

[1] A. kyngdome. [2] A. wondurful. [3] H. rewfull; but Fr. reads,
E son non nome serra.
Merueillus e *cōseillere.*
[4] See note on l. 65. [5] A. seon. [6] A. beoþ. [7] A. ȝeuen. [8] A. ȝle. [9] A. heeren. [10] A. hou. [11] H. ny, i. e. 'such wonder was ver heard of nor seen', but *saw* = *seen* does not occur in this poem, it does anywhere else, not to say that we should much more naturally y 'seen nor heard of' than 'heard of nor seen'. The phrase in our ɛt however is fully justified by the usage of early English writers. ɔmpare for instance Laȝ. Brut, vol. I, p. 284,
Wo ihorde euere segge?
a saȝe oþ*er* spelle.
d again vol. III, p. 206,
Næs hit isæid næuere?
an sæȝe no on leoðe.
[12] A. here. [13] A. were.

Weoren[1] heo wonderfol[2], þeose two?
Nay forsoþe neoren heo no;
For þe on hedde kuynde ouer meþ,
And þat oþer to luyte[3], and so hit geþ.
Ac[4] hit is as hit mot nede ben,
Of vn-mete[5] kuynde a forschipte streon[6].

Ak þat mihte muche wonder ben,
ȝif me miȝte[7] eny i-seon
þat monnes kuynde hedde al ariht,
þat hī neore to luite ne to muche wiht,
So þat he were[8] al soþfast mon,
þat no forschippyng weore hī on,
And eke were[8] good hors wt alle;
Such þing may neuer bi-falle.
For hose seȝe a such gederyng,
He mihte hit clepe a wonder þing.

And ȝit is more wonder a þousend folde
Of þe child þat Ysayȝe[9] of tolde,
And clepede hī wonderful[10] for þon,
þat he is soþ God and soþ mon.
For of monhede ne wonteþ hī nouht,
And þorw him is al[11] þing i-wrouht;
And wiþ-outen [synne he is][12] euere,
For wone [therof][13] dude he neuere;

[1] A. weore. [2] A. wonderful. [3] A. luitel. [4] A. ak. [5] A. vn-m
[6] Fr. puts this more briefly:

Merueillus nierent ia nomez
Mes *mustres* soient apelez.

When did *monster* in this sense first become an English word?
[7] A. mihte. [8] A. weore *bis*. [9] A. Ysaye. [10] A. wondu
[11] A. alle. [12] So H.: A. and V. *him is synne*. [13] So H., and Fr. the phrase '*en* defaute', where I suspect the translator took *en* for pronoun, and intended to convey the meaning that 'the defect or i *of it* (i. e. of sin) he never committed'. But either I quite misunders the original, or he misunderstood it, as I think he did in the plac which lines 653, 654 allude, (see l. 228 of our text, and the note l. 240). The French here runs thus:

Ne no schaft þorw him mi3te[1] lees,
As bi-foren i-rad wes.
Oþer God nis þen he þ[t] heuene dihte
Þat from heuene dude alihte,
And vnder[2] vre wede vre kynde[3] nom,
And al soþ-fast mon bi-com.
And whon he wolde alles bi-come mon,
He moste be[4] boren of a wommon,
Þulke schaft to vnderfonge[5] wiþ-alle
Þat ou3te to monnes kynde[3] bi-falle.

Plus merueille est nul itant
La grant merueille del enfant.
Ke ysaie ad nuncie
Kest uerrais hō e uerrai de.
Dumanite ne li faut rien
E kil est plein deu co ueū biē.
Par lui tute riens est fet
E sanz li nule rien nest.
Kar en defaute nest pas fet
Com auant uous ai retret.
Autre deu nest nul for li
Ki en terre descendi
E de suz autre vesture
Pleinement prist la nature.
De la nostre humanite
E deuint hōme en uerite.

subject here treated of is the deity of Christ in conjunction with humanity. 'Of humanity he lacks nothing, and that he is very God, we see well. By him every thing is made, and without him nothing Then come two lines which our translator expands into four (651 54), and which he takes to refer to the sinlessness of Christ. The ɔlet seems to me to be rather a *parenthesis* on the glory and com-ɜness of the creation—'for it was not made defective (or, faulty) as ,ve above reminded you': (see ll. 101 to 109 of our text).—As to the *þ* in this line, for the metre it seems almost indispensable. We may ibly scan

Fór | wóne | dúde | he néuere

:h would be perhaps the worst line in the poem; but it is much ɜr thus:

For wóne | therór | dúde | he néuere.

A. mihte. [2] A. vndur. [3] A. kuynde *bis*. [4] A. beo. [5] A. ırfonge.

God nolde alihte in none manere[1]
But in feir stude and in[2] clere[3];
In feir stude and clene siker hit wes,
Þer God almihti his in ches:
In a Castel wel comeliche,
Muche and feir and loueliche;
Þat is þe Castel of alle flour,
Of solas and of socour.
In þe mere he stont bi-twene two,
Ne haþ he ferlak for[4] no fo;
For þe tour is so wel wiþ-outen,
So depe[5] i-diched al abouten,
Þat none kunnes asaylyng
Ne may him deruen for no þing[6].

He stont on heiȝ roche and sound,
And is i-planed ī-to þe ground,
Þat þer ne mai[7] wone non vuel[8] þing,
Ne derue no gynnes[9] castyng.
And þauȝ[10] he be[11] so loueliche,
He is so dredful and hateliche
To alle þulke þat ben his fon,
Þat heo flen[12] hī euerichon.
[Foure] smale toures [þer] beþ abouten[13]
To witen þe heiȝe tour wiþ-outen.

[1] A. maneere. [2] A. omits *in*. [3] A. cleere. [4] A. of. [5] A. d
[6] H. reads this couplet—
That *no maner* asaylyng
Ne may him *harme* for no thyng.
See note on l. 855. [7] A. may. [8] A. euel. [9] A. ginnes.
þauh. [11] A. beo. [12] A. fleon. This is one of the few passage
which H. has preserved older forms than A. and V., having *fleth* fo
in this line and *beth* for *ben* in the preceding. But the sense in
sadly mangled, or rather utterly destroyed. The lines stand thus:
And eke hit is so levelych,
So dredfull and comlyche
To alle tho that beth his foon,
That thei fleth him everichon.
[13] A. and V. read—
For smale toures *þat* beþ (A. beoþ) abouten;

Seþþe beoþ þre[1] Bayles wiþ-alle
So feir i-diht w[t] strong walle
As heo beoþ here-after i-write;
Ne may[2] no mon þe feirschipe i-wite,
Ne no tonge ne may hit telle,
Ne þouȝt[3] þenche, ne mouþ spelle.

On trusti[4] roche heo stondeþ faste,
And wiþ depe[5] diches beþ[6] bi-caste.
And þe carnels so stondeþ vp-riht,
Wel i-planed and feir i-diht.
Seue berbicans þer beoþ i-wrouht,
Wiþ gret ginne[7] al bi-þouht,
And euerichon haþ ȝat and tour:
Þer neuer ne fayleþ socour.

Neuer schal fo him stonde wiþ
Þat þider wol flen[8] to sechen griþ.
Þis Castel is siker and feir abouten,
And is al depeynted w[t]-outen
Wiþ þreo heowes þ[t] wel beþ[6] sene;
So is þe foundement al grene,
Þat to þe roche faste liþ[9].
Wel is þat þer murþe i-sihþ;
For þe greneschipe lasteþ euere,
And his heuh[10] ne leoseþ[11] neuere.
Seþþen abouten þat oþer[12] heuȝ[13]
So[14] is inde and eke bleu:

H. in reading *foure* and *ther* is confirmed by Fr.,
Enuirun ad q*ua*tre tureles
En tut le mũd ni a sibeles,
; is, 'Environ il a quatre tourelles: dans tout le monde il n'y a pas si belles.'
A. þreo. [2] A. mai. [3] A. þouht. [4] The Fr. has 'on the natural :'—sur roche naiue. [5] A. deope. [6] A. beoþ *bis*. [7] A. gynne. fleon. [9] A. lyþ. [10] A. heuȝ. [11] H. lesseth: Fr., *pert*; see note 14. . oþur. [13] A. heuh. [14] To see the force of this *so* we must quote French.
605 Li chasteaus est bel ebon
De hors depeint enuiron.

Þat þe middel heuȝ[1] we clepeþ ariht,
And schyneþ so feire and so briȝt[2].

Þe þridde heuȝ an[3] ouemast
Ouer-wriȝeþ al and so is i-cast
Þat wiþ-innen and wiþ-outen
Þe castel lihteþ al abouten,
And is raddore þē eu*er*e eny rose schal[4],
Þat puncheþ as hit barnde al[5].

De .III. colurs diu*er*sement
Si est uert le fundement.
Ki a la roche se ioint
De g*r*ant docour ni faut point.
Kar cele douce uerdour
Ne pert iāmes sa colour.
La colur kest enmi lui
Si rest e ynde. e blui.

That is to say, just as the green 'never loses its colour', so the cc that occupies the middle place '*in like manner remains*' an unfading l of which there are two shades, a darker and a lighter.

[1] A. heu. [2] A. briht. [3] *An*, which is the reading of all the thorities, seems to be = *on*, which we have in l. 789. For *an* in sense see l. 1488 and Coleridge's Glossarial Index. *Ouemast* is evide *overmost*, if we had such a word, so that the phrase clearly means top'. (We might, were it not for line 789, take this *ouemast* as an jective, as *ovemest* is given in the Gloss. Ind. Then *an* will be = as often in Early English,—for example

Even *an* morne both ar thay wroght,

Towneley Mysteries, p. 2,—and as *un* for *unde* frequently in Old Sa —for example (Rein. de Fos, p. 1)

— men de wôlde *un* felde sag
Grône stân mid lôv *un* gras,
Un mānnig fogel frolik was
Mid sange in hagen *unde* up bomen.

But of *an* in this sense our poem has no second instance.)

[4] Schal = shall be, see Glossary. [5] The French of these six lines

La tierce colur par enson
Les karneaus coure ēuiron.
Plus est u*er*maille que nest rose
E piert vne ardante chose.
Tant reflambeie enuiron
Ke tut couere le dongon.

Wiþ-inne þe Castel is whit schinynge[1],
So[2] þe snowȝ[3] þat is sneuwynge[4],
And casteþ þat liȝt[5] so wyde
After-long[6] þe tour and be-syde,
Þat neuer comeþ þer wo ne wouȝ[7],
Ac swetnesse þer is eu*e*re i-nouȝ[8].

Amidde þe heiȝe tour is sprīgynge[9]
A welle þat eu*e*re is eornynge
Wiþ foure stremes þat strikeþ wel,
And erneþ[10] vppon þe grauel,
And fulleþ þe diches a-boute þe wal;
Muche blisse þer is ouer-al,
Ne dar he[11] seche non oþer[12] leche,
Þat mai[13] riht of þis water[14] cleche.

In þulke derworþe feire tour
Þer stont a trone wiþ muche honour,
Of whit iuori[15], and feirore of liht
Þen þe someres day whon hee[16] is briht[17],
Wiþ cumpas i-þrowen and wt gin al i-do.
Seuene steppes þer[18] beoþ þer-to,

ɜnson here and in l. 691 is, I suppose, the Latin *in summo*, so that *n-son* is a phrase closely analogous to *par-a-mount*, *par-a-vail*, *par-t*, *par-de-hors*, and other such.— *Uermaille* and *tant* — sic in MS.: Cooke prints *merveille* and *lant*.

1. schininge. 2 A. as. 3 A. snowh. 4 A. sneuȝwynge. 5 A. 6 A. *afturlong*. 7 A. wouh. 8 A. i-nouh. 9 A. sprīginge. eorneþ. 11 V. *dar he*, A. þar *him*, the more usual expression. raphrases thus:

That man *nedeth* non other leche.

A. oþur. 13 A. may. 14 A. watur. 15 A. yuori. 16 A. he. the French of this line, and of l. 629, for *un* read *mi*. *Ken mi* = qu'en mi(lieu de) l'été, *enmi* being a word of similar formato *parmi*, and found elsewhere though not given by Cotgrave nor one word, which it really is) by Kelham. One other instance is in ht's L. P. p. 65,

Mon ostel est en mi la vile de Paris.

A. omits þer.

Þat so feire w^{t} ordre i-ti$\overline{\text{ȝ}}$ed[1] beoþ,
Feiror þing in world no mon seoþ;
For heuene-bouwe is abouten i-bent,
Wiþ alle þe hewes þat him beþ[2] i-sent.
Neuere so feir chay$\overline{\text{ȝ}}$ere
Nedde kyng ne emp*er*ere.

Muche more feirschupe[3] i-nou$\overline{\text{ȝ}}$ þ*er* wes[4]
Þer God Almi$\overline{\text{ȝ}}$ten his in ches;
Þ$\bar{\text{e}}$ne nis þer such a[5] Castel non,
Ne neuer nas but þulke on[6],
Ne neuer eft after[7] be ne schal,
For God of heuene hit dihte[8] al,
And wrou$\overline{\text{ȝ}}$te[9] hit$\cdot$ h$\bar{\text{i}}$ self and al dude
To alihten in þulke feyre[10] stude.
From his kindam[11] aboue
He cudde[12] þe stude muche loue.

Þis is þe Castel of loue and lisse
Of solace, of socour, of joye, and blisse,
Of hope, of hele, of sikernesse,
And ful of alle swetnesse.

Þis is þe Mayden [bodi][13] so freo:

[1] A. i-ty$\overline{\text{ȝ}}$ed; H. i-joyned; Fr. simply cochez, i. e. couchés. [2] A. þ
[3] A. feirschipe. [4] There is something wrong here: Fr. has—
Assez plus beaute auoit.
[5] A. and H. *a*, which V. omits. [6] V. and H. on, A. al on.
aftur. [8] A. made. [9] A. wrouhte. [10] A. feire. [11] A. kyng
[12] A. kudde. [13] A. and V. omit this word: H. has 'the maydons b
and Fr.,
Cest le cors de la pucele.
And compare l. 55. The omission of the genitive termination to *ma*
is justified by the expression in ll. 55, 959, and several others in
poem. One or two other instances are—'his fadur blysse' (see note
l. 585); 'for Marie love', Piers Pl. Vis., l. 883; 'in Arthur dayes', R
Cl. Morte Arthur, p. 1; 'on launcelot landys', ib. p. 80; 'Gawayne stren
gan to in crese', ib. p. 93; 'his soster sone', ib. p. 103; 'the vico
londes', Halliwell's Morte Arthur, p. 265;
And in the *levedy hert* hyt felle
That was the knyght that ho loved wel,

[Þer][1] neuer nas non[2] bote heo
Þat wiþ so fele[3] þewes[4] i-warned wes,
So[5] þat swete Mayden[6] Marie wes.

Heo stont in þe mere bi-twene two,
[Þat][7] heo schilde vs alle from vre fo
Þat vs awayteþ day and niht:
Heo vs helpeþ wiþ al hire miht.

Þe roche þat is so trewe and trusti,
Þat is þe Maydenes[8] herte, for-þi
Þat neuer synne þer-w^{t}-inne com,
Ac[9] heo to seruen God al hire nom[10],
And wuste hire w^{t} muche boxūnesse
Hire maidenhod wiþ swetnesse.

Þe foundemēt þ^{t} faste to þe roche liȝþ[11],
And þe feire greneschipe þer-wiþ,

n Sages, l. 2834; 'the emperour sone', ib. l. 3371; 'in hur fadur lon', Emp. Oct. (Hall.), l. 1045; 'to make hys modur pees', ib. 4;

I know not an a
from the wynd-mylne,
ne a b from a *bole foot*,

ht's Pol. Poems and Songs, vol. II, p. 57; and of Roberte the Deuylle e told, p. 8,

— hys teeth grewe so perllouslye
That the noryshe nypples he bote away.

rous other examples are such as—helle pyne, helle ȝates, hevene , hevene blis, hevene riche blisse (Piers Pl. Vis., l. 54), hevene ȝ, herte bote, herte gleem: expressions which have perhaps a fair to be termed compound nouns.

L. and V. þat: H. has,

Ther never noon bote hoe.

French is,

Onkes autre *not* for cele,

l *n'y eut* jamais &c.

L. non. [3] A. feole. [4] Fr. has,

Ke de tant *uertuz* feust garnie.

L. as. [6] A. maide. [7] So H.: A. and V. om. [8] A. maidenes. ak. [10] H. alle here hert shoe nome, but the Fr. is—

Mes a deu seruir *se prist.*

are l. 959. [11] A. lyþ.

[Þat is][1] þe Maydenes[2] bi-leeue[3] so riht,
Þat haþ al hire bodi i-liht.
For hire bi-leeue[4], þ[t] is so trewe,
Þat euere is grene and eu*e*re[5] newe;
For bi-leeue[6] is apertement
Of alle vertues[7] foundement.

Of þe middel heu¡[8] is to wite
Þe swetnesse and þe feirschipe.
Þat is þe bi-tokenyng:
[Þat][9] in goode[10] hope, as so ¡ong þing,
[Heo][9] was so bisy[11] in swetnesse
To seruen God in boxumnesse[12].

Þe þridde heu¡ and þe on[13] ouemast,
Þat haþ oueral his liht i-cast,

[1] So H.: A. and V. om. The French reads thus:

Le fundemēt auant nome
Cit (sic MS.) ka la roche est ferme.
Ki est depeint a colur
De se tresbele verdur.
Cest la foi de la uirgine
Ke sun seint quor illumine.

[2] A. maydens. [3] A. beleeue. [4] A. bi-leue. [5] A. adds *is*. [6] H.: A. and V. read '*hire* bi-leeue'. The original translator is har likely to have missed the meaning of words so plain as—

Kar foi est apertement
De tutes uertuz fundemēt;

where the learned bishop doubtless referred not to the Maiden's faith particular, but to faith generally, just as Wiclif says in the beginn of his *Credo*, "It is sooth that bileue is grounde of alle vertue [7] A. vertuwes. [8] A. heuh. [9] These words, which A. and V. on are supplied from H. That they are necessary is evident from the p sage itself, and from the French which runs thus:

E puis est la meine colur
De si tres bele doucour.
Cest la signefiance
Ke od tendrur en esp*e*rance.
Serui tut tens son seignor
En humilite e en doucor.

"And next is the middle colour, of such sweet beauty. This is meaning: that with steadfastness (?) in hope she ever served her lord humility and gentleness." [10] A. gode. [11] A. bisi. [12] A. buxomnes [13] So V. and H.: A. omits *on*. See note on l. 715.

And as þauȝ hit barnde al hit is,
(Nis non of so muche pris;)
Þat is þe clere loue and briht
Þat heo is al wiþ i-liht,
And i-tent wiþ þe fuir of loue
To serue God þat is hire aboue.

Þe foure smale toures abouten
Þat [witeþ][1] þe heiȝe tour wt-outen,
Foure hed þewes þt aboute hire i-seoþ,
Foure vertues[2] cardinals[3] [þat][4] beoþ;

[1] A. and V. wiþ: H.

That *kepyn* the hie toure withowtyn.

That H. has preserved the true sense is self-evident. And Fr. has,

Les q*ua*tre tureles en haut
Ki *gardent* la tur dasaut &c.

Comp. also ll. 808 and 825. [2] A. vertuwes. [3] I believe I am right in asserting that in Early English an adjective takes a plural termination in *es* only when placed after its noun, as here; and in Early English Poems, p. 43, l. 15, 'þreo *wateres principales*'. Other instances are Chaucer's phrase, which every body knows,

Yet sawgh I brente the *schippes hoppesteres*,

Knight's Tale. Near the beginning of The Persones Tale we read: 'Many ben the *wayes espirituels* that leden folk to oure Lord Jhesu Christ, and to the regne of glorie'. Further on in the same Tale we read '*thinges espirituеles*'; and in the Tale of Melibæus, '*goodes temporales*' and '*causes materiales*'. In Wright's Political Poems and Songs, vol. II, p. 161, we read—

—— the wolle of Englonde
Susteyneth the *comons Fflemmyngis*, I understonde.

In Maundevile, p. 82, we have: 'and in this Templum Domini weren somtyme *Chanouns Reguleres*'; in p. 125: 'for they have noon Companye, and other many *Causes resonables*'; in p. 181: 'aftre this I have gon toward the *parties meridionales*'; and in p. 92: 'in the Mount Syon weren buryed Kyng David and Kyng Salomon, and many othere *Kynges Jewes* of Jerusalem', where I take the liberty of omitting the comma which the editor puts after *Kynges*, as the phrase seems pretty evidently to mean *Jewish Kings*. But the adjective even after the noun is far more commonly used without this sign of the plural, as 'nonnes Cristene', 'requestes resonable', &c. The only instance that I have noticed in which an adjective used predicatively has the plural in *es* is in Chaucer's Tale of Sir Thopas,

Of romaunces that ben *reales*,
Of popes and of cardinales.

[4] A. and V. þer, H. thei, neither of which can be the true reading, to which l. 827 helps us at once.

¶ Þat is strengþe and sleihschipe[1].
Rihtwisnesse and worschipe[2].
Enuirunet w[i] a ȝirt w[i] gimme.
Þat may noȝt wel[3] come þer-inne

And whanne beoþ þe[4] þreo[5] bayles ȝet,
Þ[t] w[i] þe carnels beþ[6] so wel i-set,
And i-cast w[i] cupas and walled aboute,
Þat witeþ þe beiȝe tour wiþ-outen?
¶ Bote þe innemaste[7] bayle. I wot.
Bi-tokneþ hire holy maidenhod
Þat neuer for no þing i-worsed nas,
So ful of Godes grace heo was.

Þe middel bayle. þat wite ȝe
Bi-tokneþ hire holy chastite.
And seppen þe [outemaste][8] bayle
Bi-tokneþ hire holy sposayle.
Riht me clepeþ hem bayles for-þi,
Þat heo habbeþ þis ladi in hire Bayli,
Þat hire-self one makeles
Is mayden chast and weddet wes.
Þorw on of þeos bayles he mot teon,
Þat wol on ende i-borwed beon.

Þe seue[9] [berbicans][10] abouten,
Þ[t] w[t] gret gin beon i-wrouȝt[11] w[t]-outen

[1] A. sleihschipe. [2] A. worschipe. [3] A. euel. [4] So H., and t
French is, 'les trois bailles &c.' [5] A. þre. [6] A. beoþ. [7] Fr.,
Cele a la plus haut estage.
[8] A. and V. ouemaste: H. otmast. Fr., la *foreine* baille. *Ouema*
could only mean the highest, which would be the innermost. See t
preceding note. [9] A. seuene. [10] A. and V. carnels: H. barbacan
Compare ll. 695 and 697, and the French—
E les barbekanes set
Ki hors des bailles sūt fet.
Moreover 'barbicans' really are *outworks*, as required by the next lin
but 'carnels', Fr. 'kerneaus', are nothing of the sort: see Glossa
[11] A. i-wrouht.

And witeþ þis Castel so wel
Wiþ arwe and wiþ qwarel,
Þat beþ[1] þe seuen *ver*tues w^{t} winne
To ouercome þe seuen dedly sinne:
¶ Þat is, pruide, þe biginnynge
And þe roote[2] of al vuel[3] þinge[4],
Al maat and ouer-comen wes
Þorw boxumnes[5] þat heo ches;
¶ And hire trewe loue ou*er*com envye;
And hire abstinence[6], glotonye;
¶ And lecherye[7] heo made fle
Þorw[8] hire holy chastite;
¶ And al[9] was distruyed[10] couetyse
Þorw hire largesse in vche wyse;
¶ And euere wrapþe heo ouer-com
Þorw mekenesse þat heo nom;
¶ And hire gostliche gladynge
Destruyed[11] sleuþe þorw alle þīge.

Þe welle springeþ of alle grace
Þat fulleþ þe diches ī vche a place.
Godes grace to-deleþ þis
Þorw meth wiþ-al as his wille is;
Ac[12] he louede so þis mayden a-pliȝt[13],
Þe folle[14] of grace he hire ȝaf out-riht,
Þorw[15] whom þe grace þat ouer-fleot
Socoureþ al þe world ȝut.
For-þi me may hire riht clepe and calle,
"O blessed Ladi ouer oþere[16] alle!"

And what mowe þe dyches be
But hire polemode pouerte,

A. beoþ. For *þat beþ* = *ce sont* or *das sind* compare Ancren Riwle, p. 10: *beoð*, alse he seide, þe goð &c. [2] A. rote. [3] A. euel. [4] As *biginnynge* ither the *nom.* or *acc.* in l. 829, it is clearly impossible that the final *e* uld be sounded; and therefore the final *e* of *þinge* must not be pronounced. ap. ll. 841, 842, where *gladynge* is a nom. [5] A. buxumnes. [6] A. abstince. [7] A. lecherie. [8] V. þouȝ. [9] V. was. [10] A. distruiȝet. [11] A. disȝed. [12] A. ak. [13] A. apliht. [14] A. fulle. [15] A. þorwh. [16] A. oþur.

855 Þat nones[1] kūnes assaylyng
Ne may[2] derue þe tour for no þing;
Þorw whom þe fend is ouer-comen,
And his miht al by-nomen[3].

For þis is þe ladi so gent and fre
860 Þ[t] God seide of to þe neddre on þe tre,

[1] A. no. H. changes this line into

Ther was *no mon-kynnes* assaylyng,

as l. 675 is metamorphosed into

That no maner asaylyng;

instead of Þat none kunnes asaylyng.

Our present idiom is 'no kind of assault'; but the literal meaning of the expression in our text is so clear (namely 'assault of no kind'), and this use of *kunnes* so common, that it is strange that the writer of H. should have found it necessary to adopt another phrase. His having done so seems little consistent with the supposition that that text belongs to the early part of the fourteenth century. With the *nones kunnes* before us we may compare

on *aiȝes cunnes* wisen

in Laȝ. Br. iii, p. 23, (rendered by Sir F. Madden 'in wise of any kind'); *monies kunnes* folc, ib. i, 73; a *sūmes kinnes* wisen, ib. i, 168; on *ælches cunnes* wise, ib. i, 344; *anes kunnes* iweden, ib. iii, 207. But more commonly the adjective drops the genitive termination, though this still adheres to the noun; as in the *none kunnes* of l. 675. With this compare the *fale kunnes* of Laȝ. Br. i, 111, second text; *many kynnes* places, Piers Ploughman's Vision, p. 152; *othere kynnes* men, ib. p. 177;

Wel ȝerne he him biþoute
Hou he hire gete moute
In *ani cunnes* wise,

MS. Bodl. Digby 86, fol. 165; *alkyns* trees, Halliwell's Morte Arthur, p. 271; *what kyns* schappe, Rob. of Brunne's Chron., Prol., l. 155. The form *no kynnes* which A. has in the present passage, is found also in Early Engl. Poems, VI. 24, and Judic. p. xiii:

When thai me smote I stud stilly: agans thaym did I *nokyns* grefe.

But not infrequently the noun also dropped the case-termination, and accordingly we find *feole kūne* in Laȝ. Br., i, p. 111, first text; wyth *alle kyn* welthe, Emp. Oct. (Hall.), l. 200; as also,

We love the Lord in *alkyn* thyng, Jud. p. xx;

and in Townel. Myst. p. 23,

With the shal no man fyght, nor do the *no kyn* wrake.

Other forms are *moni kunne, allirkin, this kin, what kin.*

[2] A. mai. [3] A. bi-nomen.

Þ^t þer scholde comē a wōmon [blyue][1],
Þat scholde al his pouste[2] to-dryue[3].
I-blessed beo þis buyrde[4] of prys[5],
Þat ouer al oþere i-blessed is;
Þat so feir was and good so sone[6]
Þat of hir bodi[7] God made his trone
To his owne[8] gistenynge,
And nom flesch and blood[9] of hire, to brīge
His folk out of prisoū:
Þat was vre garysoun[10].

Þis ladi is feir and good and fre[11],
Whon heo[12] haþ so muche boūte,
More þen eny schaft þat wes;
For-þi þe rihtwys sone[13] hire ches,
And schadewede on hire in wolde[14],
And feirede hir[15] more a þousend folde.

[1] So H., and so the rhyme demands: A. and V. bliþe. There is no corresponding word in Fr. [2] Here H. in reading *hed* is nearer to the French, which is,

Kune femme venderoit
Ke tut son *chief* q*ua*sseroit.

[3] A. to-driue. [4] A. buirde. [5] A. pris. [6] A. soone. [7] H. soule. [8] A. oune. [9] A. blod. [10] A. garisoun. [11] A. omits *and fre*. [12] A. he. [13] H., the sonne of ryȝhtwesnes, which agrees better with the French:

Meis q*ua*nt li solaus de droiture.
Denz son seint cors enumbrat
Mil itant embeli lad.

[14] This *wolde* (which = *power*) H. turns into the auxiliary verb:

And on heere when he shadowe wolde,

as Mandevile (Prol.) writes: 'and there he wolde of his blessednesse enoumbre him in the seyd blessed and gloriouse Virgine Marie.' It seems however as if the original translator, whose words the writer of H. misunderstood and forsook, has in this instance rightly recognized the bishop's scriptural allusion in *enumbrat* (see preceding note), and, to complete his rhyme, had recourse to the gospel narrative to help him out. The words of St. Luke in Jerome's version are: 'Et respondens angelus dixit ei, Spiritus sanctus superveniet in te, et *virtus* altissimi *obumbrabit* (= Grk. ἐπισκιάσει) tibi; ideoque et quod nascetur sanctum vocabitur filius dei' (Lu. 1, 35). [15] A. hire.

Þorw[1] þe faste ȝat he con in teo,
And at þe out-ȝong he lette faste beo[2].
How[3] so þat was, beo we stille,
For of alle þing God may don his wille.

A derworþe qween[4]! so gēt and fre,
Þat helpeþ alle þat fleoþ to þe,
Mi soule is comē to þe for nede[5],
Þat at þi ȝate bat and loude doþ grede;
Bat and gredeþ and loude gon crye[6],
"Help me swete Mayden[7] Marie:
Vndo, Ladi; I þe bi-seche
Þou let me a luitel cleche
Of þulke [grace][8] þat alle frouere, comforte (early.)
Þat gostliche beoþ in herte pouere[9].

"Lo hou I am bi-set heer-oute
Wiþ my þreo fon[10] al aboute;
¶ Þe fend[11] þ[t] wiþ me fihteþ euere,
¶ Þe world, my flesch, heo ne stūteþ neuere;

[1] V. þouȝ, corrected by a later hand which inserted *r*. [2] Compare Ancren Riwle, p. 38—'Þet ilke blissfule bearn iboren of ðīne clene bodie to moncunne hele *wiðuten euerich bruche*, mid ihol meidenhod, &c.' The words in italic are correctly rendered by Mr. Morton in his note, 'sine omni ruptura'. [3] A. hou. [4] A. qwen. [5] A. neode. [6] A. criȝe. [7] A. maiden. [8] So H., though A. and V. omit this word. The French of this passage runs thus:

Franche pucele reine
De refui forte fermine.
A toi est malme [sic MS.] venue
Ki a ta porte huche e hue.
Hue huche. e hue e crie
Duce dame. aie. aie.
Reine dame ourez ourez
Vn poi reposer me lessez.
De la *grace* que garit
Les poures en esperit.

[9] 'Beati pauperes spiritu', Matt. 5, 3 (Vulg.). [10] A. foon. In the Tale of Melibæus also we have mention of the 'thre enemyes of mankynde, that is to say, thy flessche, the feend, and the world'; and in Ancren Riwle, p. 196. [11] A. feond.

Wiþ-outen eny meþ on me heo foþ[1],
Swiþe gret harm heo me doþ.
Gret parlemēt heo habbeþ i-nome[2].

"Þe fend[3] furst is forþ i-come[2];
"Wiþ þreo hostes he deþ[4] me gret wo—
Wiþ pruide, and wraþþe, and sleuþe also.
¶ Þe world me haþ wt two hostes bistōde;
Þat is wiþ couetyse and onde[5].
And my flesch me fondeþ to spille
Wt glotenye[6] and wiþ vuel[7] wille.
¶ Gret wraþþe[8] heo habbeþ to me i-nome:
I am as campion[9] ouer-come.
But þou me helpe, mayde Marie,
Ichabbe[10] i-lore þe maystrie[11].
[Þow þat art to alle febulle leche,
Þow let me of þy dyches cleche,][12]
Þer[13] þe castel is faste and stable
And Charite is constable."

Of þis castel Ichabbe a luitel told,
Ac more me miȝte[14] a þousend fold;
For alle þe godschupes þt ī þe world is,
Out of þis Castel i-comen is.
¶ Þorw þis laddre God heuene-[drihte][15]
From heuene in-to eorþe alihte,

[1] A. foth. [2] These two lines are transposed in A. [3] A. feond. A. doþ. [5] H. gives this line thus:
That is with covetyse and *hate* he wold me fond.
þe Gloss., s. v. *onde*. [6] A. glotonye. [7] A. euel. [8] A. waþþe. [9] A. mpioun. [10] A. ich habbe. [11] A. maistrie. [12] So H., these two lines ing omitted by A. and V. The French is—
Si ta grace ne maie
Tost aurai perdu la mestrie.
Tu que fiebles redrescez
Fai me poser au fossez.
Ou li chastel est estable
E charite rest conestable.
[13] A. þer þer þe castel &c. [14] A. mihte. [15] A. and V. dihte: H., in a multitude of other passages, modernizes into *God Allmyȝht*.

And nom of hire his monhede
Þorw whom he wrey[1] his Godhede.

Þis is þe ȝard[2] þat bereþ þe flour,
Þat maiden þat bar hire creatour.
And þus þe child is i-boren[3] to vs,
And such a sone i-ȝeue to vs.

And nis he wonderful þer-fore
Whon he is þus for vs i-bore?
So muche wonder nis of no þinge,
As two kuynden to-geder bringe[4],
And þat eiþer kuynde wiþ-alle
Habbe þat wole to heom[5] bi-falle,
Þat neuer nouþer ne wonte no wiht,
Ac þat eiþer habbe al his riht.

Þat is Jhū Godes[6] sone,
Þt frō heuene to eorþe wolde come
To sauȝtē[7] his sustren þt were[8] to-boren,
And dilyueren[9] þe prison þt was forloren.
Two kuynden he haþ, we witē bi þon,
Þat he is soþ God and soþ mon[10].

Bi-hold now mon to Godes miht,
And his deden hou heo beoþ diht;
Þt þu a-boute nouȝt[11] fer se,
Ac[12] bi-hold hou boxum he wolde be
Þat he wolde be[13] boren of wōmon
And for vre sake bi-comen mon.
And seþþen be-hold hou he vs redeþ,
And in-to sauete vs ledeþ,

[1] A. wreyh: H. kend. [2] Compare Wiclif's rendering of 'the ȝerde of aaron that florischid'. [3] A. boren, without *i-*. [4] "To-geder bringe" here and in l. 990 for "to-geder *to* bringe". omitted where another *to* almost immediately precedes, see Glos H. gives "in oon to bryng". [5] A. hem. [6] A. Goddes. [7] [8] A. weore. [9] A. deliuren. [10] The translator has here omitt of the French. [11] A. nouht. [12] A. ak. [13] A. beo.

On ful swete manere and on non oþur.
And seiþ þus to vs: "Leue broþur[1],
I seo[2] þe mis-lyken and al for-ȝemed[3],
And out of þin owne[4] lond i-flemed[5];
And þou seost wel þat for no þing
Þow[6] hast of þi self no keueryng.
¶ Ne beo þou in wonhope non,
Ac[7] ful siker þou beo þer-on;
Ȝif þ[u] wole me loue and vnderstode[8],
I chul þe bringe in-to þin owne[9] londe.
¶ Ententyfliche[10] þou herken[11] to me,
And do þat ich[12] comaude þe[13].

"Mi ȝok is softe i-nowh[14] to weren,
And my burþene[15] liȝt[16] i-nouh to beren.
To Merci bi-houe I am al i-nome,
And þus I am for þe i-come;
And Ich[12] þe rede þou suwe me:
I chulle[17] þe batayle nyme for þe.
¶ To ple I chulle þis princes[18] hauen,

[1] A. broþer. [2] A. se. [3] A. for-ȝemet. [4] A. oune. [5] A. i-flemet. [6] þou. [7] A. ak. [8] A. vndurstonde. [9] A. oune. [10] A. ententi-he. [11] A. herkne. [12] A. I *bis*. [13] The French of this passage, ich is very inaccurately printed in the Caxton Society's edition, is as lows:

E si uous dit beaudoz frere.
Jo te uoi ci esgarez
De tun pais eissilez.
E si ueez apertement
Ke par toi nas recouremēt.
Ne soiez ia en desperance
Ne de co naiez dotance.
Ke si crerre me uoillez
Tun heritage tut aurez.
Oez moi tut sulement
E fetes mon comandement.

[14] A. i-nouh. [15] A. burþen. [16] A. liht. [17] A. chul. [18] 'This incess' is doubtless Mercy; but the translator has here quite misread misunderstood the original, which is,

Primes por toi voil pleider
E ton droit uoil chalanger.

"And þi rihte I chulle crauen;
For Icham[1] of þi lynage:
I may crauen þin heritage.
¶ And Icham[1] of freo nacion:
Me ou3te[2] i-here my reson.
And Ichabbe i-wust w^t^ wynne[3]
Þe þreo lawen w^t^-outen synne.
¶ For þe I chulle to[4] batayle wende,
[And][5] siker beo þ^u^ of ful good ende,
For I chulle an ende ou*er*come þ^t^ fiht,
And to-dreynen al þi riht.
Ne darstou on erþe[6] þ̄echen[7] elles nouht[8],
But God and þ̄ eu̇ecristē[9] to loue ī *tre*we
þou3t."

Lord, w3uch[10] frēschipe[11]! hose nome 3eme;
Whō he þ^t^ welde[12] al þīg and al mai deme,
Vs schewed[13] such frēschip[11] and swetnes,
And a forbysne of boxumnes[14].
Ac þulke forbisne[15] me luitel telleþ to,
And selden ī þe world i-se3ē ne 3ore haþ do[16].

[1] A. *I am* (with an erasure after the *I*) *bis*. [2] V. oute. [3] A. [illegible]
[4] A. þe. [5] So H.: A. and V. for. In Fr. there is no conjuncti
Pur toi p*r*endrai la bataille
Sauerez bone definaille.
[6] A. eorþe. [7] A. þēken. [8] A. nou3t. [9] A. euen *cr*istne.
whuch. [11] A. frēdschip *bis*. [12] A. walde. [13] Other uncontracted
preterites in which the final *-e* is dropped will be found in ll. 126
1270, and 1388. See Gloss. s. v. *And-last*. [14] A. boxunnes.
forbysne: H. reads—
And theke bysenes me lytull tellit to,
And sylden in the world this vertu is do.
The French of this passage stands thus in the MS.:
Deu. q*ue*u docur q*ue*u franchise
Kant cil ki tute rien iustise.
Tant nus mustrad amistez
E ensanmple de humilitez.
Mes cele ensamp est poi tenue
E trop reument el mund veue.
[16] So A. and V., but at least as to the number of syllables I
the best reading in this line.

For þe worldlich[1] mon eu*er*e i-liche
Loueþ þīg þat is worldliche,
¶ Ac þe gost of charite and of þolemodnesse[2]
Loueþ eu*er* goodschipe[3] and boxumnesse[4].
¶ For whon to þe world hī ȝeueþ[5] þe mon,
And þe worldes good hī waxeþ on,
He ne þēkeþ on God, ne nō oþer þynge[6]
Bote worldes catel to-geder bringe[7].
¶ And whō þe catel haþ þe maystrie[8] alast,
[Hit][9] is in his cofre bi-loke so fast,
Þat al he bi-comeþ ouergart proud,
And mis-doþ his neiȝebors boþe stille[10] and loud[11].

No þing ne wilneþ he largesse,
But lordschupe and heiȝnesse;
Þe forbysne[12] of boxūnesse[13] i-wys[14]
Al þorw pruyde[15] forȝeten is.
¶ Þeose ne mowen Jhc̄ suwen wiþ,
For heore dede al to-lyth[16],
Ne his red ne leeueþ heo nouȝt.
Whi þēne woldē heo wilnen ouȝt

A. and V., while H. is for once more accurate and appends the *—worldlyche.* [2] A. þolmodnes. [3] A. godschipe. [4] A. boxūnes. ueþ. [6] A. oþur þīge. [7] See note on l. 926. [8] A. maistrie. t, A. and V. þt hit. [10] A. stil. [11] The French of these four :—

Kant auoir ad la mestrie
Si ferm enz ses laz le lie.
Kil deuient fier e orgoillos
E a ses ueisins surfeitus.

s to say—"quand la richesse a la prééminence, elle le lie si fermelans ses lacs, qu'il devient &c." The second of these lines our tor has evidently not understood, and his rendering is both inınd in our MSS. ungrammatical. H. reads thus:

And when worldly godys han the mastri,
Hit maketh mon so rebell and hye,
That he waxeth wonder prowde, &c.

. vertu. [13] A. buxomnes. [14] A. i-wis. [15] A. pruide. [16] So V., not *lyþ*: compare ll. 491, 895, and 1043.

Of heritage in his kyndom [1],
Þauȝ he in batayle þe ple bi-won,
Whon heo doþ al þ[t] he for-bat [2],
And no þīg doþ of þat he hat,
Ac euer secheþ pride and heiȝnesse,
Ne biddeþ [3] heo nouȝt of boxūnesse? [4]

For-þi [5] Lucifer, as ȝe habbeþ herd telle,
Fel frō heuene a-doun to helle;
And also I drede heo scholdē an ende,
Þulke þat suche w*er*kes doþ, af*ter* hī wende [6].
Ac [7] I ne sigge hit not for [8] þon
Þat mai [9] ful wel eu*er*iche goodemon [10]

[1] A. kindom. [2] A. for-bad, but the present tense is evidently correct: see Fr. quoted below. [3] A. kepeþ; H. loveth: see below. [4] With these ten lines let us compare first the French original, and then the reading of H.

Icous ih*esu*m ne siwent mie
Kar lur fet les contralie.
Son conseil ne uoillent crere
E coment doncs par quel affere.
Voillent cil riens demander
Ne del heritage deu aueir.
Kant il[s] funt q*ua*nkil defent
E despisent co kil aprent.
Ne uoillent rien dumiliance
Mes reuilen la deu pussance.

And now H., pp. 43, 44.

Thes synnes mow not Crist sue,
For thei beth of evyll vertue:
And whos his vertu levyth nowght,
Whi shuld he wyllen owght
Of his eritage in his kyndome,
That he thorgh plee and bataylle wone;
And ever aȝeyns his byddyng woll do,
And aȝeyns here soulys allso;
And ever secheth prude and hienesse,
And loveth nothyng bucsomnesse.

[5] A. þerfore. [6] Here H. inserts—

But ȝef thei hem amende
Of that that they dude God afende.

[7] A. ak. [8] See Glossary. [9] A. may. [10] A. god mon.

Habbe gret lordschupe[1] and heiȝnesse,
Castels, and toures, and gret richesse,
And may[2] [wel don][3] and Godes wille holde,
And libbe God to queme wel ȝif he wolde;
¶ ȝif he lyueþ[4] ī [loue][5] and ī boxūnesse[6],
In soþschupe and in rihtwysnes.
For God wilneþ no þīg on eorþe her[7],
But al mōnes herte w[t] trewe loue and cler.

Nou[8] mihte[9] sū mon asken þus:
Hou wolde God plede for vs?
Hou[10] he eny batayle nom,
And won vre riȝte[11] and a fend ouer-com?
Lustneþ þenne to me nou,
And I chulle ow tellen hou.
Þo Jhesu Godes sone in þe world was i-bore,
So stille and derne he was pe fend fore,
Þat he of his come riht nouȝt nuste,
[Ac][12] to beo lord and syre ȝit euere he truste,
As he hedde ben; ac his miht was bi-nome,
Þo þ[t] Jhesu was i-bore and ī-to þ[e] world i-come.
Wel þe fend hī seiȝ[13] in mōnes weeden,
Ac he nuste[14] what he was, ne wȝuch werē his dedē.
He hī seiȝ[15] wel mon, and[16] i-comē of mōkūne,
Ac[17] euere ī þe world he liuede wiþ-oute sinē[18].

[1] A. lordschipe. [2] A. mai. [3] A. and V. welden: H.,
And may ȝet Goddis wylle don and holde.
[4] A. liueth. [5] A. and V. londe; H. and Fr. charite. [6] A. boxumnes. [7] A. heer. [8] H. how. [9] A. miȝte. [10] A. how. [11] A. rihte. [12] A. and V. as; H. but: Fr. has, Meis quidout par tot seignurir, i. e. mais il prétendait dominer partout. [13] A. seih. [14] V. nust. [15] A. he seiȝ hī. [16] A. omits *and*. [17] A. ak. [18] A. synne.

Þe fend wondrede swiþe, and seide, "What artou?
Wher þ^u beo Godes sone þ^t art i-comen[1] nou?
Al þis wyde world I chul ȝeuen[2] þe,
So þat þou bouwe[3] and honoure me."

RESPONDIT JESUS.

Þo seide Jhesu[4], "Go awei[5], Sathan[6], go:
Þi kuynde lord ne schalt þow[7] fonde so[8]."

DIABOLUS DICIT.

¶ "What wenestou? I ne mowe vnderstonde,
Þat Icham[9] prince and lord of þis londe[10],

[1] A. i-come. [2] A. ȝeue. [3] A. bowe. [4] A. Jhc̄. [5] A. wei. [6] The MSS. keep the Latin and French *th* here. So in MS. Harl. 2253, Fo. 55b. we have—

Alle herkneþ to me nou
a st*r*if wolle y tellen ou.
of ihū ant of *sathan*
þo ihū wes to helle ygan. &c.

On the other hand Wicliffe writes: 'And Poule be-toke þe fornicari to *saþanas* til a tyme, þat his spirit schulde be saue.' (Apology for the Lollards, Camden Society's edition, p. 24.) Elsewhere Wicliffe names *Barthelmew*, *Hector Thebanus*, *Athenis*, and on p. 54, *Sathanas:* on p. 31, *Thimoþe*. In the Early English Poems (ed. Furnivall) we read, p. 31,

Þer is þe loþe *sathanas*. & belsebuc þe ealde.

Whether the *th* was kept in the MSS. of poems often cannot be determined from the printed editions, the þ of the MSS. being everywhere, by some editors, turned into *th*. Of the word now before us, *Satan* was one form, as in Cædmon and Roberd de Brunne, and another was *Satanas* (the only Greek form), as in Tat., Bede, the Ormulum, and the Harrowing of Hell (MS. Bodl. Digby 86, fo. 119 sqq.). [7] A. schalton. [8] H. strangely alters this line:

I am thy Lord, thou shalt fynde me so!

[9] A. þ. I. am (sic). [10] I understand this passage thus: 'What meanest thou? *I* cannot be a subject, who am prince and lord &c.' See Gloss. s. vocc. *Understand* and *þat*. H. turns these lines into—

What thenketh the? mayst thou not understond?
Seyde the fynde, I am Lord &c.

The French is:

And in þe seisyne habbe longe i-be
Þorw þe heiȝe kyng þat graūt hit me.
Alle þing I seo, and alle þīg Ich wot;
But one þi þouȝt no þing I not.
Þou nymest[1] ful muche an hond,
To be-nymen[2] me eny þing in þis lond.
Þauȝ[3] I nabbe miht ouer þe,
Wenestou my preye to be-nyme[4] me?
Nay[5], for þat foreward[6], þorw Soþ and Riht,
Faste ī Godes court is congraffet a-pliht;
Þat hose passede Godes heste[7],
He scholde[8] be[9] myn, and in sūne[10] leste
An ende dyen þorw hard deþ i-nouh:
And þe kyng of heuene nul[11] do no wouh.
What wenestou such foreward[6] breke,
Þat was in Godes court i-speke?"

RESPONDIT JHC̄.

And þo swete Jhesu hī onswerde and tolde,
"Þat foreward[6] on ende wel was i-holde[12];
Ac þ[u] hit bi-gonne formast to breke,
Þo þ[u] þorw treson[13] to monkuynde[14] speke,

E ihesu dist ua sathanas
Ton seignor deu ne tēpteras.
E cil dist donc ke ueu tu fere
Prince sui de ceste terre.

[1] A. mymest. [2] A. binime. [3] A. þauh. [4] A. bi-nyme. [5] A. iai. [6] A. forward *ter.* [7] V. repeats—of course simply per sphalma—
Hose passede Godes heste.
[8] A. schulde. [9] A. beo. [10] A. synne. [11] A. nil. [12] A. God wol wel holde. H. makes sad havoc of this passage:
And tho swete Jhesu him onswered and tolde,
And seyde that foreward myȝht not be holde;
Thow thiself formest dedest hit breke &c.
The French is: Lors respondi li duz ihesu
Li couenanz *fu bien tenu.*
Meis tu primes lenfreinsistes
Kant en *trai*son al serf deistes.
Tu ne murras &c.
[13] A. tresun. [14] A. monkynde.

And seidest þ^{t} treo hī was forbode
Lest[1] he hedde þe miht of Gode;
Ac[2] wolde he of þe appel ete,
Þenne þ^{u} seidest he hedde i-gete[3],
For he scholde kōnen al þ^{t} God con,
And he scholde neu*er* die[4] for þon.
He a-gulte þorw þe, and elles he wer[5] skere.
Vnderstond[6] my reson[7], ȝif hit skile were
[Þat][8] þou heddest alle forward of me
And þ^{u} noldest holdē hē as a-nont þe."

DIABOLUS DICIT.

"A! Ich am bi-trayȝed[9]," qd þe fend þo,
"Nou Ich am þorw ple ouer-comē so.
Of whom and hou comeþ hit,
Such reson[10] and such wit,
Þat þou so baldeliche darst nymen þe
Forte dispute[11] a-ȝeynes me?
Þorw ple Ichabbe i-loren al anon;
[Ac][12] so ne may[13] hit nouȝt gon.
Algate he haþ mis-don,
Þorw[14] whom he is in my p*rison*;
And bote he beo for-bouȝt of me,
He ne ouȝte[15] from wo disseysed[16] be."

[1] A. leste. [2] A. ak. [3] That is, 'he would have gained' = 'he would be the gainer by it'. But I suspect the true reading is, 'he *schulde* i-gete', the *i-gete* being an infinitive = A.S. *begitan*, but mistaken by the copyist for a participle. [4] A. dye. [5] A. were. [6] A. vndurstond. [7] A. resun. [8] So H.: A. þauh, V. þauȝ; but this conjunction seems quite out of place. The meaning evidently is: 'Listen to reason, whether it would be just that thou shouldst receive (the fulfilment of) all the conditions from me, and yet thou shouldst not choose to abide by them as against thyself.' Fr. does not help much: it is as follows:

Ore esgardez donc reison.
Veus tu de couenant ioir
Kant couenant ne ueus tenir?

[9] A. bi-trayet. [10] A. resun. [11] A. dispuite. [12] A. and V. and, H. but, Fr. mes. [13] A. mai. [14] A. þor. [15] A. ouhte. [16] A. disceysed.

RESPONDIT JESUS.

Þo swete Jhesu to him con sugge,
"And Ichulle hī þenne for-bugge."
¶ "Ȝif þou wolt him bugge to his feore,
He schal costen þe ful deore."

"Hou[1] deore?" quaþ Jhesu þo.
"As he is worþ, er þenne he go
Out of bonde of my prison[2]."
¶ "Þat is skile," quaþ Jhesu, "and good reson[3];
Ne kep I nouȝt[4] to-ȝeynes riht
Þorw maystrie[5] bi-nyme þe no wiht."

DIABOLUS DICIT.

¶ "No, ac er[6] he dilyuered be,
Þou most al so[7] muche delyuere me
As al þis world is [worþ][8] atte frome,
Wiþ alle þulke þt schulen herafter come."

JHC̄ DIXIT.

"Bleþeliche," qd Jhc̄, "al I chul[9] don þis,
For my luttel[10] fynger more worþ is

[1] A. how. [2] A. prisoun. [3] A. resoun. [4] A. nouht. [5] A. maistrie. [6] A. ar. [7] For *al so* A. and H. have *as*. [8] So H.: A. and V. have ***nou***. The French of this passage, which in the printed poem is disfigured by two or three misprints, runs thus:

1065 E dist li doz ihesu benoit
Co est bien reison e droit.
Fo. 22. Contre droit ne uoil io mie
Tolir toi riens par mestrie.
Fai le me donc. volentiers
1070 Kest co donc ke tu quiers?
Io te dirai bien san faille
Rendez moi donc q*ue tant uaille*.
Com fōt ore tuz cil del mund
E q*uan*ka pres tuz iurs uendrunt.
1075 Volentiers dist il tut cest frai
Kar mieuz uaut mō petit dei. &c.

[9] A. içhulle. [10] A. leste.

Þen such an hondred[1] worldes ben,
Wᵗ al þat folk þᵗ me may herafter sen[2]."

DIABOLUS DICIT.

¶ Þe fend[3] þo to Jhesu onswere con:
"Þat is al soþ, I seo bi þon.
For þᵘ maiȝt al þe world demen and dihte:
For nou ouer þe nabbe I no mihte.
And woldestou þi finger ȝeue[4], þauȝ[5] þᵘ so sugge,
So vnworþ and so vyl[6] chaffare to bugge?"

RESPONDIT JESUS.

"Ȝe, and al my bodi for his raunsoun,
But I chul[7] hī habbe out of prisoun."
¶ "Þou most ȝit more do, ar þᵘ him habbe so:
Þolen on eorþe wandreþe and wo;
And ȝif þou wole a-menden his wouȝ[8],
Þou most deþ þolen þorw strōg pyne i-nouȝ."

And þo swete Jhesu hī onswerde þo:
"Al þat[9] þou hast seid, al schal be do;
For Soþ seide hit ouȝte ben so,
And Riht com after [and ȝef][10] þe dom þo;
And more þē þᵘ hast i-seid I chulle don
To diliuere[11] þe þral out of prison."

¶ Þo was þe fend siker, and wende wel eþe
Forte haue bi-ȝeten þorw his deþe;
¶ Ac[12] he was cauȝt and ouer-comen,
As fisch þat is wᵗ hok i-nomen,

[1] A. hundret. [2] A. seon. [3] A. feond. [4] A. ȝiue. [5] A. þa [6] A. vil. [7] A. chulle. [8] A. wouh. [9] V. adds a second þat. [10] ȝ H., these words being omitted by A. and V. The French, as well the evident meaning of the passage, shows that the verb is necessary:

Kar uerite le deuise
E puis lad iuge iustise.

[11] A. delyuere. [12] A. ak, H. and.

Þat whon þe worm he swoleweþ a-last[1],
He is bi þe hok i-tiȝed[2] fast.

A! Mon, nim[3] ȝeme and vnderstond[4] þe
Hou fynliche ī herte God loueþ þe,
Þ^t wolde deþ þolē, þorw pyne[5] w^t-outē meþ,
To saue þi soule frō pyne of deþ.
Al vre gult on hī he wolde take,
And lodliche was bi-lad al for vre sake.
For he þat neuer no sūne[6] dude,
Ne neuer nas w^t fulþe i-foūden ī no stude,
In alle[7] þe lymes þat haþ þe mon
Seppē[8] Adam formest sunne bi-gon,
Wolde þ^t his lymes alle i-pyned were,
To maken vs of sūne al quit and skere.
For vre vnwrestschupe[9] here
Þe coroune of þornes on his hed he beere[10];
And for vre folye also
His eȝen[11] weore blynt-wharuet[12] bo;
And al was his face bi-foulet w^t spot,
And eke grete boffetes[13] amōg me hī smot;
¶ And for vre speche vnwreste and vyl
Atter heo hī dude to drīke i-meynt[14] w^t eisil[15].

Þe otewyse werkes as þere anonden[16]

[1] H. the worme swolewe that the last. [2] A. i-tyȝed. [3] A. nym. [4] A. vndurstond. [5] A. pine. [6] A. synne. [7] A. al. [8] Fr. gives a much better sense—

Dont Adam primes pechad.

[9] A. vnwresteschipe. [10] A. bere. [11] A. eiȝen. [12] A. blintwharued, H. blynwherved. [13] A. buffetes. [14] A. i-meyn. [15] A. eisyl. [16] So the line stands in the MSS., but it is evidently corrupt. H. gives this distich thus:

For unlawfull werk us avonde,
He was peersed thorgh foot and honde.

Which must be rendered: "For countless misdeeds he was pierced &c.", for the *avonde* admits no other explanation that I can see but that which would connect it with the Lat. *abundare* and the Romance *habundoz*, *avondos*, *aondos*, *aundos* (see Raynouard, s. v. *onda*). But the passage

He lette bo̧e þurlen his feet[1] and hō̄den;
And for vre woke þou̧tes he þolede smerte,
Þ[t] me his syde þurlede ri̧t[2] to þe herte.
¶ What miht[3] he þēne do for vs more?
No tonge may tellen of þat fore[4]
Ne no mō̄nes herte ne mihte[5] þenche[6] so,
As he þolede for vs pyne and wo.

And ho is þat ne mi̧te[7] habbe pite
Of such frendschupe[8] and charite?
Such beo þe duntes of batayle
Þat he þolede for vs wiþ-outen[9] fayle.
Ac[10] he þolede to dȩe[11] ben i-brou̧t:
Vre dȩþ þorw his dȩþ he ha̧þ for-bou̧t.

For more þolede he an[12] hundret folde
Serwe and pyne, þo he dyen[13] wolde,
Þen þe fend mihte[14] for eny synne[15]
Leggen hond[16] vppon monkunne.

thus read would imply that Christ was pierced for *his own* misdeeds innumerable, which is just what Fr. contradicts:

E pur nos mauois fez *foreins*
Se lessa percer piez e meins.
Pur nostre mauois penser &c.

(Sic MS.: Mr. Cooke prints *foreinz* and *vostre.*) Translate: "And for our evil deeds which were *not his own* he allowed &c." As to 'avonde' for *anonden*, the *n* is very distinct in the MSS., and if this were the Romance word, the final *-en* could not be accounted for. I suspect the line ought to begin with the preposition *for*, and that 'as þere anonden' (or perhaps 'as þere anonden', see note on l. 1401) ought to mean 'as there imputed to him', or 'which were not his own', or 'which we were guilty of'. Compare—

Al þat god suffrid of pine. hit nas *no̧t* for *is owen* gilt:
Ok hit was man for sin þine: þat wer for sin in helle ipilt.

Fall and Passion, l. 7, Furnivall's Early English Poems, p. 13.

[1] A. fet. [2] A. riht. [3] A. myht. [4] So A. and V.; H. has 'telle of his soore'. [5] A. mi̧te. [6] A. þēchen. [7] A. mihte. [8] A. frendschipe. [9] A. wt oute. [10] A. ak, H. and. [11] A. deþ. [12] A. and. [13] A. di̧en. [14] A. mi̧te. [15] A. sunne. [16] This *hond* seems much

For þe soule loueþ þe bodi so,
þat neuere heo nule hī wende fro
For no pyne, ne for sore,
þauȝ me hit to-hewe eu*er*more,
Er þe fyf wittes ben loren out-riht,
Al heore v*er*tue and al heore miȝt[1].

þat is þe siht, and þe herynge,
þe speche, and þe smellynge,
And þe felynge, he schal leosen an[2] ende,
Ar he wole from[3] þe bodi wende[4].
Kuynde ne may for no þinge
þolē her þe tiþelynge.

Ac[5] he þat alle þing mai[6] welde
Doublede his peyne an hondred[7] felde;
For þo he pynede on þe Crois
He ȝaf his soule wiþ loud voys.
þer he schewede þ[t] he was God so:
Vre Raunsum[8] he dude þo.
þe bodi[9] ȝit[9] liuede wiþ-oute fayle,
And so he ou*er*com þe batayle.
Kuynde ne mihte þole such peyne non,
For þe fend ne miȝte hit neuer legen[10] on.

And Marie, Mayden schene,
Mihtful Moder and milde Qwene,
For deol mungen I ne may
þe pyne þ[t] þ[u] poledest þulke day.
Ac þe pr*o*phecye of Symeon
Was folfuld[11] þo bi þon;
As wiþ swerd in þulke stounde
þou heddest þo ful bitter woūde;

n the way: H. omits it. The French is—
Ke diables neurent poeir
A humeine nature charger.

[1] A. miht. [2] A. and. [3] A. fro. [4] A. weende. [5] A. ak, H. but. [6] A. may. [7] A. hūdred. [8] A. raunson. [9] illegible in A. [10] A. leggē. [11] A. fulfuld.

Ac[1] þi joye doublede an hondrut[2] folde,
þo he from deþ vp-rysen wolde.
¶ For nouȝt worþ[3] weore[4] his passion,
Neore his resurexion[5].
Þou[6] seȝe openliche in alle þinge
Of his batayle þe endynge,
Þorw whom þe fend was al mat[7],
And þe world for-bouȝt and brouȝt in stat.
Þe trouþe of vs, and þe beleeue[8] also,
Bi-leuede[9] al in þe þo.

In wonhope weore his disciples vchon,
Ac[10] þou weore studefast euer in on;
Ne miȝte[11] þe no þīg tornen out,
In *tre*we bileue eu*er*e þ[n] weore[12], stille and loud.
Marie, Mooder[13] of pite,
Mayden[14] ful of alle boūte,
Vre bi-leeue was þo in þe i-wis;
And nou[15] al vre hope is
Þat þou[16] bi-seche þi sone for vs,
Þat so on rode for-bouȝt[17] vs.

Ȝe habbeþ i-herd of swete Jh*es*u,
Hou[18] he þorw his muchel v*er*tu
Vs redeþ to goode[19] euer-more,
And hou[18] he wolde vs plede fore,
And hou[18] he wolde to batayle wende,
And hou[18] he hit ouer-com an ende.
¶ Nas þis a good redes-mon
Þat[20] vs so deore for-buggen con,

[1] A. ak, H. but. [2] A. hundred. [3] H. omits 'worþ', clearly m[i]s understanding these two lines, which mean—'For his passion would nothing worth, were it not for (see Gloss., s.v. *Neore*) his resurrection.' Th couplet is not in the French. [4] A. were. [5] A. resurrexion. [6] A þow. [7] A. maat. [8] A. bileene. [9] A. forsoþe bileuede. [10] A. ak, H. but. [11] A. mihte. [12] A. were. [13] A. moder. [14] A. maiden. [15] A. now. [16] A. þow. [17] A. for-bouht. [18] A. how, *quater*. [19] A. gode. [20] V. þas.

And haþ i-rud vs þe way,
Þer vchone of vs þat wole, he may
To þe blisful[1] joye come
Þt so lōge þorw Adam[2] was bi-nome?

Vnderstondeþ[3] nou forþere noþeles
Hou he is God and euere[4] wes,
And ȝe mouwe[5] openliche i-seon
Þat hit ne may not elles ben.
O God al þe world wrouȝte[6],
And þulke God vs alle for-bouȝte[7];
Oþer[8] God nis non þen he,
Þe God of whom I seide er þe,
Persones þreo in þrille-hod.
And o God cleped in on-hod.

Men[9] may also, clerkes þt cōne[10] reden,
I-seon his Godhede þorw his deden;
For al þe deden[11] þat he dude here
Wt Godhede and monhede [weore][12] i-meynt
i-fere.
And nym nou ȝeme and þu miht seon
Hou þat ilke mihte[13] ben[14].

[1] A. (per sphalma) blsful. [2] 'þorw Adam': so A., V., and H. But the French reads—

Ke *par euain* feut *grant* pose
A tuz estupee. e close.

That is, 'which was previously (auparavant) quite shut (lit. paused), stopped against all, and closed.' [3] A. onderstōdeþ. [4] A. euer. [5] A. mowen. [6] A. wrouhte. [7] A. for-bouhte. [8] A. oþur. [9] A. and H. me, Fr. thus:

E ses fez peut *hom* saueir
E la puissance deu veeir.

[10] A. cūne. [11] A. deeden, the last letter very indistinct. [12] H. finishes this line with 'he dede in fere'. A. and V. leave the sentence without any verb, for *i-meynt* can be nothing but a participle. The insertion of *weore* (or *were*) seems to be fully justified by the French:

Kar tuz ses fez *furent* mellez
De hōmesce e de deitez.

[13] A. miȝte. [14] A. beon.

Hose hedde a swerd here
Þat wel i-steled [1] and kene [2] were,
And he hit in-to þe fuir dude
Þat hit were [3] brēynge in þe stude;
Ho is þat þenne mihte,
Whon hit barnde so brihte,
Þe fuyr [4] to-delen þe stel fro,
Oþer [5] þe stel from þe fuir mo?
And hose w^{t} þe swerd smite,
Two kuynden he mi3te [6] sen [7] and wite—
Þe stel þorw kuynde kerueþ a-pliht [8],
And þe fuir brenneþ [9] and þ^{t} is riht;
And al of o swerd hit come.
Also is of Jhesu Godes sone,
Two kuynden he haþ, we witen bi þon,
Þat he is soþ God and soþ mon.

For atte neces [he schewede] þis priuete [10],
At þe Caane [11] of Galylee [12],

[1] A. i-steeled. [2] A. keene. [3] A. weo (sic). [4] A. fuir. [5] A. oþur. [6] A. mihte. [7] A. seon. [8] A. a-pli3t. [9] V. brande. [10] A. gives this line thus:

For atte neoces of þis priuete,

and V. thus:

For atte neces of þis princee (or priucee);

the writer of these MSS.—for we must bear in mind that they are written by the same hand—having evidently not understood what he was copying. H. helps us here, reading—

He shewed gret myraculle and priveţé
At the chane of Galilé.

The 'for' at the beginning of the line is not in the French, where the couplet—

As noces seint architeclin
Kant leawe changat en uin—

seems rather to connect itself with what precedes.

[11] A. þe Cane: for the use of the article with this name compare Maundevile's expression: '*the Cane* of Galilee is 4 Myle fro Nazarethe'. And so in Wiclif's rendering of John 2. 1,—'and the thridde dai weddyngis weren made in *the cane* of galile' (Engl. Hexapla.) On the other hand in Rob. de Brunne we have—

And in Kana Galyle
He turnede water yn wyne to be. (p. 344.)

[12] A. Galile.

A gistnynge he made Architriclyn[1],
Þer he tornde[2] water[3] to wyn.
Sixe vessels þer weoren i-don:
Of water[3] he bad hem fulle son;
[As mon][4] he bad don water[3] þer-in
And as God he *tor*ned hit to wyn.
And þis ilke dede was al on
Of soþfast God and soþfast mon.
And elles-wher[5] þer he eode,
Muche folk hī suwede of feole[6] þeode,
Þat fyf[7] þousend men he haþ i-set,
And w^{t}[8] fyue[9] loues and twey[10] fissches hem fed;
And of þe relef þ^{t} hē leuede bi-fore,
Twelf cupe-ful weoren[11] vp i-bore.
As mon he hem þe bred to-brek[12],
And as God he haþ hem i-fulled ek.

Of Lazar also þ^{u} miht i-seon eþe
Hou he him arerede from þe deþe,

For this change of a common noun (ἀρχιτρίκλινος) into a proper e, compare Maundevile's words: 'In that Castel, seynt Anne oure res Modre was born. And there benethe was *Centurioes* Hous' (p. 117). ve occasionally even now hear and read of the parable of *Dives*— ayre Dyues of Rob. de Brunne—and Lazarus. So we always speak ary *Magdalen*, though 'Marie *Cleophee*' (Mand.) is such no longer. as to the case before us, Wiclif wrote: 'bere ȝe to the architriclyn' . 2. 8). [2] V. torned. [3] A. watur *ter*. [4] A. and V. anon. The ch is—

Com hōme emplir les roua
Com deu leawe en vin chāga.

a = rogavit? Kelham has, 'Roaisons, Rogations'.) Compare also with present passage lines 1279 and 1287 below. In H. we have—

As by his monhede he bade do watur theryne,
And by his Godhede he turned the water to wyne,—

eying the same general sense, though the conjunctions here are all xes and seveus. [5] H. has 'owher', which clearly = A.S. æghwær, war, ahwær = ever-where = wherever. [6] A. fele. [7] A. fif. omits w^{t}. [9] A. fiue. [10] A. twei. [11] A. weren. [12] A. to-breek.

Þat foure dawes he leiȝ[1] a-long,
In þe buriles[2] þat he stonk.
Wiþ loud voys[3] he clepede þus:
"Lazar a-rys and cum out to vs."
Riht as mon he clepede him to,
And as God he a-rerede him also[4].

In alle his deden me may[5] wel i-sen[6]
Þat he is God[7] and euer schal ben[8].
Þulke God alle þing dihte,
Þat in þe swete Mayden[9] a-lihte.
Al vre be-leeue[10] in him is,
Vre treuþe[11] and vre hope i-wis:
Persones þreo in þrillihod,
And o God þauȝ[12] in on-hod.

Nou ȝe habbeþ i-herd witterly
Hou he is God Almihti[13];
Ac[14] his strengþe ne[15] may nō telle,
Herte þenke, ne mouþ spelle.
For þe heiȝe nome Jhesu
Haþ in him so muche vertu
Þat al þat is in heuene hiȝe[16]
Abouen and bineoþen[17] feor and neiȝe,
Bouweþ[18] to þilke[19] nome vchon.
For-þi þer ne may hit telle non,
His miht and his strengþe hou hit geþ;
But as a mon þe rynde fleþ[20],
Sūwhat touchen I chulle fonde
Of þat Ich may vnderstonde[21].

Þo Adam hedde i-loren þorw synne,
Heuene and eorþe and paradyses[22] winne,

[1] A. leih. [2] A. buriels. [3] A. vois. [4] V. omits *also*. [5] A. mai. [6] A. i-seon. [7] A. þat he was God and is: the Fr. is, kil est deu. [8] A. beon. [9] A. maiden. [10] A. bi-leeue. [11] A. trouþe. [12] A. þauh. [13] A. almihty. [14] H. and. [15] A. om. [16] A. heiȝe. [17] A. bineþen. [18] A. boweþ. [19] A. þulke. [20] On this passage see Pr., p. 55. [21] A. vndurstonde. [22] A. paradys: the form in V. is found

Þe fend hedde such miht þo
Þat al þe world moste after hī go;
For [whom][1] þe world was furst wrouȝt[2],
He haþ him vnder-i-brouȝt[3].
Such strengþe he him þo ches
Þat prince of al þe world he wes.
Þer nas non for his goodschupe,
For penaunce ne for holyschupe[4],
Þauȝ[5] he pynede hi-self in flesch and felle,
Þat þe fend ne ladde him to helle.

[Ac][6] þe strengþe of Jhesu Godes sone
Him haþ al mated and ouer-come.
Ouercomē and i-mat he was[7] ful sone,
Þo he wende of him to done
As he hedde don of oþer alle
Þat he lette in-to helle falle:
Alle he ladde herbifore after[8] his wille,
And in-to helle [con][9] hem spille.

To þe croys[10] he con come,
And wolde habben[11] his soule i-nome;
Ac[12] he faylede, þe traytour[13];
He was a-bated of his tour[14],
For Godes Godhede hī haþ dou̅ cast
In-to helle and i-bounden fast.

also in the Harrowing of Hell, l. 193 (Bodl., MS. Digby 86, fol. 119),

And comen to paradises blisse.

So in l. 211; and in l. 173, paraises blisse.

[1] A. and V. whon: H. but for monkynde &c. Fr. is very clear:

Celui *pur ki* le munde fu fet
En son poeir out attreit.

[2] A. wrouht. [3] A. vndur-i-brouht. [4] A. holischupe. [5] A. þauh. [6] A. and V. and, H. but, Fr. meis. [7] A. was he. [8] A. aftur. [9] A. and V. com. [10] A. crois. [11] A. habbe. [12] H. but ȝet. [13] A. traitour. [14] H. anowre, probably because the copyist took *tour* in the sense of *tower*. The line really means, 'he was smitten down in his *turn*': compare ll. 1315, 1316. Fr. has—

Il est de son *torn* abatuz.

For þorw his Godhede his soule eode
Þidere for hise þat hedden [1] neode,
Þat ȝore hedden him a-bide
And sore longeden [2] to gon him mide [3].

Helle-ȝates he al to-breek [4],
And to-daschte al þe fendes [5] ek.
A gret bite he bot of helle nom [6]
And drouh alle hise out vchon
Þat leeuedē his nome and hī knewe,
And serueden hī wiþ herte trewe.
Such strengþe nas neuer i-herd ar þis,
Ne neuer schal but of him i-wis.
For þe meste strengþe he al bi-reuede
Þat þe fend [7] in þe world heuede.
He was en-armed ful stronge [8],

[1] A. hedde. [2] A. longede. [3] A. myde. With these lines compare the words of Adam to Christ in the Harrowing of Hell above referred to:

Welcome louerd wel þou be
Ful longe haueþ ous þout after þe,

and Eve says,

So longe hauen we ben herinne
Þa fewe nou beþ oure sunne.

[4] So in the Harr. of Hell:

Helle ȝates ich come nou to
Nou ich wille þat hy ben houndo
* * *
Helle ȝates her .I. falle
And suþþen go into helle
Satanas here .I. þe binde
Ne salt þou neuere hene winde

(i. e., never shalt thou unwind). [5] A. feondes. [6] I strongly suspect that for *nom* we should read *anon*, as in the form of this line which H. gives—

The maystri of helle he hede *anon*.

Nom spoils the rhyme, and one would scarcely expect *bot of* = *out of* except, if at all, in northern English.

[7] A. feond. [8] The scriptural allusion here, namely to the parable of the 'strong man armed' (fortis armatus, Vulg.) in Luke 11. 21, seems not to have been understood by the English translator, or even by the writer of the French MS., who has put *si* where the bishop must have

Þat his ȝat wuste ful longe[1];
Ac[2] þo þe strengore hī ouer-com,
Gret preye he[3] him bi-nom.

For-þi him seiþ wel Ysaye,
Þat seiþ in his *prop*heeye
Þat he scholde [Myhtfol][4] i-cleped ben[5].
His strengþe may no mon i-seon,
Ne no tonge ne mihte reden
Ne þouȝt þenken his mihtful deden.
¶ For his miht me onȝte him drede,
And for his swetnes hī loue ful nede.

Þis is vre child and vre help,
Vre strengþe and vre ȝelp,
Vre be-leue[6] and vre socour,
Vre treuþe and vre honour;
Þat so boxum bi-com for vs,
He ȝaf him-self to sauen vs.
And al o God dude þis,
Fader and Sone and Holigost i-wis.

Sūdel ȝe habbeþ i-herd nou riht
Of his strēgþe and of his miht;

written *li*, both to give point to the allusion and to mark the antecedent to the relative which begins the next line.

Li maufe fu [*li*] fort arme
Ki sa porte a si fort garde.
Mes *quant* li plus fort sorueneit
Ses espoilles lui ad toleit.

[1] H. cuts this down into the charming line,
And wyst full long.
See Pr., pp. 60, 61. [2] A. ak, H. bote. [3] A. om. he. [4] A. myldeful, V. myldefol, H. myȝhtfull, Fr.—
Pur co dit bien ysaie
En sa douce prophecie.
Ke *il fort* nome serroit &c.
[5] A. beon. [6] A. be-leeue.

Ac[1] herkneþ[2] ȝit forþere of Ysaye,
Þat cleped[3] him in his prophecie
Fader of þe world þat scholde come[4].
For while he walkede her atte frome,
He folfulde[5] in alle þinge
Alle holye prophetes [byddynge][6].

Hou he is Fader ȝe schullen[7] i-heren,
And hou we alle of him i-streoned[8] werē.
Þorw Adam we sūgeden furst vchon,
And eeten þe appel wiþ hī anon;
And alle we of him i-streoned[8] weoren:
Þe cors[9] þat he beer alle we beeren.
Þorw kuynde we hedden þe curs alle
Þorw riht ne miȝt[10] hit elles bi-falle.

Adam vr fader þe forme mon
Fleschliche streoned vs euerichon,
Ac[11] pulke fleschliche streonynge
Beere[12] vs bale and serwynge,
Neore[13] þe grace of swete Jhesu

[1] A. ak, H. but. [2] A. herkeneþ. [3] A. clepeþ. [4] See l. 65. The French here is—

Pere au poeple ki uendroit.
Au siecle ke feut a uenir.

[5] A. fulfilde. [6] So H.: A. and V. have bi-gynnynge, whic no sense. The French is simply 'tute seinte prophecies'. Foi = announcement, see Gloss. [7] A. schulle. [8] A. i-strened *bis* curs. [10] A. miht. [11] A. ak. In H. this passage is thus n phosed:

And for the synne that Adam in Paradys dede,
All we that of him come shuld ha byn in sory stede,
Nere the grave [sic] of swete Jhesu
That us ȝeynbowght thorgh gostli vertu.

The French is—

Meis icele engendrure
Feut a nus e pesme e dure.
Ne feust la grace ihesu crist
Ke nus engendra en esperit.

[12] A. beer. [13] Compare l. 1202.

Þat vs strenede[1] [þorw][2] gostliche vertu.
Þorw Adam we weore to deþe i-demet[3],
Þorw Jhesu vp-rered and al i-qwemed.
He is vre Fader ariht,
And so goodliche vs haþ i-diht
Þ^{t} w^{t} his blod he vs [waschede][4] of sinne[5],
And brouȝt vs out of wo to winne.
Neuer fader for no childe
Of fyn loue nas so freo ne mylde.

[Wan][6] from þe roode[7] for vre neode
Riht in-to helle he eode,
Fourti tymen[8] þer he wes,
[O][9] þat he vp-risen ches.
Þat was on þe þridde day,
Erliche vppon a Sonen-day,
Þo þe niȝt[10] fro þe day to-brek[11]
So seide seint Austin þo he spek[12].
W^{t} him he drouȝ out alle hise
Þat diȝeden[13] in his seruise
From þe[14] tyme þat he Adam wrouȝte,
Þat he vp-ros[15] and vs for-bouȝte.

To his disciples he hī schewede[16] i-lome[17],
And eet and dronk, eode and come
Fourti dawes he was heere[18] fulliche,
And prechede[19] hem Godes kineriche.

[1] A. streone. [2] A. and V. om.: see the readings of H. and Fr. just oted. [3] A. i-demed. [4] A. and V. waked, H. wassheth, Fr. laua. e Pr., p. 64. [5] A. synne. [6] Fr. kant: A. and V. have þ*at*. I have doubt that the earlier manuscript from which A. and V. were copied l the Anglo-Saxon þ (w) throughout, and thus the þ*an* = *wan* being taken for þ*an* was changed into a conjunction more fitly correspond- to the *so* in the preceding line, with which this line was connected mistake. On the þ and þ compare ll. 287, and 1151, note. [7] A. ȝ. [8] A. and H. tymes. [9] A. and V. þo, H. er, Fr. deskau z iur. Line 152 shews pretty clearly what the true reading is. [10] A. t. [11] A. to-breek. [12] A. speek. [13] A. þo þat dyeden. [14] A. þat. A. a-ros, H. up-ros. [16] A. schewed. [17] H. sone. [18] A. here. A. p*r*eched.

Vppon holy ƿoresday[1] ƿer on his nome
Heo weren[2] i-gedered alle i-some
Vppon astude, ƿer he among hem com,
And of mis-bileue he hem vndernom.
In whonhope[3] and doute heo weoren vchon,
ȝit heo seȝen hī alyue a lyues-mon.

ƿo ȝit ne mihten heo for no wit[4]
Riht to soƿe i-leeuen hit.
Ac[5] heore doute was vre bi-heue[6],
And fastnede ful wel vre bi-leeue[7];
For muche vs dude sikernesse[8]
Of Thomas misbileuenesse,
ƿat nolde for no mon ƿat was
Bi-leeuen ƿat he ded and arisen[9] was,
Ar he hedde hondlet ƿe woūde so wyde,
ƿat Longeus[10] made in his syde,

[1] A. ƿorsday. [2] A. weoren. [3] A. wonhope. [4] i. e. for no w = for nought. See Glossary, s. v. *Nouht*. [5] H. but ȝet. [6] A. biheem[illegible]e [7] A. bileue. [8] A. sikornesse. [9] A. arysen. [10] Sic in A. and V. and the Townley Mysteries: H. writes Longes, Fr. longis (and so Rob. the Dev.), the Coventry Mysteries, Longeys, the later Greek and Latin fathers, Longinus. The origin of the name is apparently implied in the words 'sed unus militum *lancea* (λόγχῃ) latus ejus aperuit', John 19. 34, Vulg. It is curious to note the various instances in which tradition has given names to persons who are mentioned but not named in the Scriptures themselves. Thus the mother of the virgin Mary was Anna (see note on l. 1265), and her father Joachim son of Barpanther, according to Epiphanius, Greg. Nyss., &c. The magi who visited the infant Jesus, always reckoned as three in number, are named by Mandevile as 'the 3 Kynges, Jaspar, Melchior, and Balthazar; but Men of Grece clepen hem thus, Galgalathe, Malgalathe, and Saraphie; and Jewes clepen in this manere in Ebrew, Appelius, Amerrius, and Damasus.' The readers who choose to consult Calmet, s. v. Magi, will find this statement as to the different names given to the three kings by the Jews and the Greeks, just reversed, as might be expected; and other names also mentioned. Of the second and third names the Cov. Mysteries give the forms Melchiȝar and Baltaȝare, in the latter of which the ȝ probably = z as is occasionally the case. Mandevile again speaking of 'the Cytee of Sarphen' says, 'and there reysed he Jonas the Wydwes Sone from Dethe to Lyf,'

And[1] seon þe woūdes grene and weet,
Wȝuche þat weoren on honden and feet[1].

þo schewed Jhc̄[2] hī his wondes[3] wyde
In hondes and feet and þulke on his syde[4]:
"Þou art Ichot"[5], quaþ Thomas þo,
"Mi God, and my Lord also."
"Ȝe, Thomas," quaþ Jhesu Crist,
"Þou hit leuest, for þou hit sixt;
Alle heo moten i-blessed ben,
Þat hit leeuen, þauȝ[6] heo hit not seon!"
Openliche he made þulke day
Faste and siker vre [fay][7].

Wiþ his disciples he eet þo,
As he was er i-wont to do,
And sette tweyne and tweyne to gon
Ȝond al þe world to prechen vchon,
To alle schaft and to alle wihte—
Þat is to mon þorw rihte—
Þat heo bi-leeuē[8] ī Godes sone, þ[t] is in him,
And þat vche mon folwede him[9]

widow's son not being named by the evangelist himself (Lu. 7. 12). ike manner the penitent thief—'the gode Theef' (Mand.)—was called nas, whom Piers Plowman's 'Roberd the Robbere' claims for his ıer (Vis. l. 3419), Dysmas's companion in guilt and punishment being ›s according to the Cov. Myst. And the soldiers who had charge of ȝrave of Christ receive names in the Cov. Myst. such as appear to erived from tradition.

Pylat. Come forth, ȝe ser Amorawnt,
And ser Arphaxat; com ner also
Ser Cosdram, and ser Affraunt,
And here the charge that ȝe must do.

These two lines are omitted in A. [2] A. Jhū. [3] A. woūdes. [4] A. [5] A. I wot. [6] A. þauh. [7] A. and V. lay, H. fay, Fr.—

A ceu iur uout ap*er*tement
La *foi* ferm*er* de tute gent.

A. by-leeuen. [9] That is, had himself *baptized*, see Gloss., and pp. 55, 56.

In þe Fader, and in þe Sone also,
And in þe Holy Gost[1] þat glit of hem bo.
For hose neore i-borē eft, at þe[2] frome
In-to heuene ne[3] mi3te[4] he neuer come;
Ac[5] þulke þat beþ[6] i-fulwed in riht bileeue[7],
Schulen beo brou3t in Godes bi-heue[8].

Wel openliche he scheweþ vs þer-fore
þat vche mon mot eft ben i-bore,
And 3if we schulen eft i-boren ben[9],
We mote comen of sunne-streon[10].
þat is þe water of vertu,
þer vs gostliche streneþ swete Jhesu;
And whon he vs haþ so strened[11] i-wis,
Forsoþe vre Fader penne[12] he is,
And penne we alle his children beþ.
Sikerliche vnwrestlyche he deeþ[13]
þat such Fader ne loueþ w^t^ al his þou3t.
He ne eet of þe appel riht nou3t:

[1] A. holigost. [2] A. *atte* for *at* þe. [3] A. om. *ne*. [4] A. mi
[5] A. ak. [6] A. beoþ. [7] A. bileue. [8] Fr. has here—

E lors deuisa leur aler
Kil alassent al mūd *pre*scher.
A vniuerse creature
Cest a hōme par droiture.
Kil en le fiz deu creussent
E baptizez touz feussent.
El nun del pere e del fiz
E del seintisme esperiz.
Kar ki rene ne serrad
Ia ou ciel nentrerad.
Mes les creanz les baptizez
Serrunt mis en sauuetez.

(I need hardly explain that *creanz* = believers, and *rene*, i. e. *renè* = bo again, *renatus*, John 3. 5,—the 'eft i-boren' of our text.) [9] A. be
[10] Fr.—

Mes pus ke rene serrum
Engendrure auerum.

[11] A. streoned. [12] V. om., H. then. [13] A. deþ.

Baldeliche we mouwe[1] þorw hī craue
Vre rihtes in heuene to haue;
For he haþ alle þe lawen[2] i-wyst[3]—
Of o poynt ne haþ he mist—
þat neuer neore i-wust ne i-holde,
Er he him-self comen wolde.

þe forme mon þat of eorþe com,
Brouȝt[4] vs werre and pees bi-nom.
þat oþer mon from heuene com wt meyn:
And haþ i-ȝolden vre pees[5] aȝeyn.
¶ Fleschliche was þe forme mon,
þat muche wo vs brouȝte vppon;
þat was out of paradys i-pult,
And al his ofspring, for his gult.

Ac[6] vre gostlych[7] Fader, swete Jhesu,
Vs bryngeþ[8] aȝeyn þorw his vertu.
He þat from heuene com,
From louh an heiȝ he vs up-nom.
þat from eorþe com, to eorþe he geþ:
þat from heuene com, to heuene he steþ.
¶ On holy[9] þoresday (þer al þe folk i-seiȝ[10]
Wȝuche[11] þat stoden a-bouten hī neih)
þe wey he made vs to lede
þorw þe skewes, þer he eode
Wiþ soþnesse and wey[12] of liþ[13].

[1] A. mowe. [2] A. and H. lawes. [3] A. i-wist. [4] A. brouht. [5] A. pes. [6] A. ak, H. but. [7] A. gostlich, H gostili. [8] A. bringeþ. [9] A. holi. [10] A. i-seih. [11] A. whuche. [12] A. wei. [13] Either this ssage is corrupt, or the translator has again quite missed the bishop's saning, whose words are—

La uoie a ses seinz a fet
Par les nuwes ou il vet.
Vie. verite. et voie
Od sei meine bele proie.

e has made the way for his saints through the clouds where he goes the life, the truth, and the way. With him he brings a glorious booty.' re the third line contains an unmistakable allusion to the words, 'Ego m via et veritas et vita', Jno. 14. 6.

Þe feire cūpanye [he][1] him ladde wiþ,
Þat he out of helle nom,
Þat to muche blisse com.
To þulke blisse he made hem weende,
Þat euer lasteþ wiþ-outen ende,
Þer he woneþ as he dude er
Wiþ his Fader, o God þer,
Persones þreo in þrilli-hod[2],
And o God þauȝ[3] in on-hod,
Þat alle þing wrouȝte, as þ^{u} mon wost,
Fader and Sone, and Holygost.
Þauȝ vche nome of þise þre
[Be][4] sinderliche[4] [seyd][5] as he ouȝte to be,
O God hit is wiþ-outen care,
Of alle schaftes schuppare;
To whom joye and honour bi-come
Wiþ-outen ende[6], þe holy Gome.

Now biseche we God for his *mer*ci
Such lyf her[7] leden[7] and so trusti,
Þat we his heste holden so long,
Þulke pes vs wonye among
Þat he sende frō heuene to monkinne[8],
And þ^{t} he wone w^{t} vs w^{t}-inne;
And aftur[9] þis lyf to joye wende![10]
Þis writ in God nimeþ[11] nou ende[6].
Þer is ende and byginnynge[12],
So holy writ seyþ[13], of alle þinge;
God leeue[14] vs here so ende,
þ^{t} we ben worþi to heuene wende[10]. Amē[15].

[1] A. and V. om.: H. 'he hadde him wythe'. [2] A. þilly hod (sic. [3] A. þauh. [4] A. synderliche. [5] A. and V. omit the verb: H. ha 'byn syndry seyd', and Fr.—

E sil iad distinctiun
De trois *per*sones par nun. &c.

[6] A. eende *bis*. [7] A. leden her. [8] A. monkynne. [9] A. after. [10] weende *bis*. For the *to* omitted see note on l. 926. [11] A. nymeþ. [12] biginnynge. [13] A. seiþ. [14] A. leue. [15] A. Amm.

GLOSSARY.

(For words not contained here see Coleridge's Glossarial Index.)

Abate, *v. a.*, smite down, 1334. Fr. abatuz.

Abugge (for pronunciation see *Sugge*), *v.a.*, pay the penalty for, 394. A.S. abicgan.

Afterlong, *adv.*, along, 724. Fr. has—

De lung la tur e *de Le*,

i. e. de longo ... de lato.

Agulte, *v.n.*, offend, 335. A.S. agyltan; Fr., in this passage, trespasser. We find *gulte* in the same sense in Moral Ode, 108.

Al, *adv.*, altogether, 524, 1136.

Al, *adj.*, plur. alle, = all, 8, 16, and *passim*. The distinction between the sing. and plur. forms is disregarded in one or other of the MSS. in 16, 333, 433, 545, 561, 650, 1139, 1214.—Ouer alle þing = all our things, 12.

Alle and some, = each and all, 489. We have this phrase also in Liber Cure Cocorum, p. 10,

And hew þy noumbuls *alle and sum;*

and in Handlyng Synne, 169, and 2183, with a noun singular:

Þe tale ys wrytyn *al and sum*
In a boke of Vitas Patrum.

In the Play of the Sacrament, l. 402, it undergoes tmesis—

whyle t⊏ey were *alle* together *and sum.*

Alast, *adv.*, at last, 457, 991. The A.S. expression was *on laste* (compare *Apliht* and *I-some*), but the prep. *at* is used in this phrase as early as in Laȝ. Brut, in which we find *at* þan *laste* and *a* þan *laste*, vol. iii, p. 66. If the *a* in *alast* stands for *at*, we may also compare *aȝaf* (A.S. *agæf*) as perhaps = *atgaf* = uttered, in the Owl and Nightingale, 139, and A.S. *aspringan*, *adrifan*, *aswipan*, &c. as probably = *ætspringan*, &c.

Algate, *adv.*, yet, in any case, at all events, 1085; Fr. tutefoiz.

Amidden, *prep.*, amid, 333. A.S. on middan = in medio.

An, *prep.*, on, 1177, 1488. So often in Laȝ. Br., and see *End.*

And, *prep.*, = an = on, 1177 (A.), and in like manner

And-last, *adv.*, at last, 127, A.S. *on laste.* I had put *atte laste* in the

text, and am indebted to Mr. Furnivall for the suggestion o[redacted] *last*. That the reading of the MSS. is corrupt, with *laft* = l[redacted]*ft*, proved—besides other reasons—by the fact that in this poem al[redacted] su contracted preterites in *-te* keep the final *-e*, as *ouȝte*, *brouȝte*, *wr[redacted]ouȝ* *miȝte*, *dihte*, *moste*, &c.]

Anon, *adv.*, 234, 319. The MSS. divide *a non*, though *an on* doubtless [redacted]s t[redacted] true division. The A.S. form is *on an* = in one (sc. time, or mo[redacted]en Even in A.S. the prep. *on* = *in* or *on*, was sometimes written *a[redacted]*. Rob. Brunne's Account of Arthur we get the form *on one:*

Þe messe bigan son *on one.*

In 1083 al anon = all in one = all at once.—As to *a non* for [redacted] one case of this kind which seems to have escaped observati[redacted]on found in Owl and Nightingale, 144,

Thos hule luste thider-ward,
And hold hire eȝe *n*otherwa(r)d,

'kept her eyes turned in another direction'.

Anonden, ?, 1151.

Anont, *prep.*, anent, against, 1076.

Apertement, *adv.*, manifestly, 781.

Apliht, *adv.*, 304, 847, 1056, 1257, certainly, in truth; or more exactly, (in) *plighted* (troth). The prefix *a*, which stands in some cases for *ge*, as in *ago* = *igo* = Germ. *gegangen*, *adight* (Ch.) = *ydight* = A.S. *gedíht*, *along* = *ilong* (q.v.) = A.S. *gelang*, *alike* = *yliche* = A.S. *gelic*, (compare *enough* = *ynou* = *genog*),—in others is a corruption of *on* = on or in, as in *alive* (Ch., on live), *abroad* (Ch., on brede), *a-hunting* (Ch., on hunting, and so *on hauking*), *abed* (Ch., on bedde), *aboard*, *afire*, *aloud* (in the Mort Arthure, ed. Hall., one lowde), *anight*, *a' Godes name*; and so Ch. has both *aswoun* and *on swoune*. I suspect that *aplight* belongs to the former of these classes. Mr. Halliwell thinks that it "is the same as 'I plight', I promise you". And we do find 'Mi trauthe I the pliȝte' in the Avowynge of King Arther, 27. 16, but is there any other instance of the prefix *a* = the pron. *I*?—The explanation 'immediately, at once' given in the Glossarial Index does not suit our passages.

As, *rel.pr.*, which,? 1151. See Furnivall's Early Engl. Poems, p. 77, l. 225.

At, *prep.* governing *gen.*, 92. So *to* occasionally governs the gen. in A.S. and *of* in Early (and in Modern) English.

At one, 402. Taking this reading as in the MSS., the *ene* must = the earlier *æne* from the numeral *an*, one. Then *at ene* will = *at once*, though in the old form of this phrase (*at ones*) the preposition governs the genitive: see *At*. In Laȝ. Br. *æne* is either dat. or acc., and *at* regularly takes a dative. The *as* redundant before *at ene* is paralleled in *as tyte* (Handl. Synne, l. 264), *asswyþe* (ib. 1452), and many of Chaucer's adverbial phrases, especially of time, such as *as now*, *as at this time*, *as for that day*, *as in his tyme*, &c.

But I suspect the genuineness of the reading, though emendation

not easy. My friend the Rev. J. Earle suggests *as at-gene* in the ɔnse of 'and that for certain'. He says: "It sounds to me as if *at-ɜne* is a good representative of the old inflected *gegnum* = obviam: ɔgnunga, adv., aperte, certe, omnino, plane, prorsus, (Grein, s. v.); nd compare the provincialism 'the gainest way' = the nighest way." he *ȝene* of O. and N. 843 which is unexplained in the Gloss. Ind. s apparently a verb, and = *meet*.—Were the existence of a verb to *ȝive* (see *Alast* and *Atsprong*) established, I should be inclined, by id of H., to read—

Þis þral of whō my sustren meuē
Haþ dom deserued *as at-ȝeuē*,

. e. as already pronounced.

ɔne (in the MSS. *a ton*) = agreed, 492, 493. The fuller phrase *atte me assente* occurs in the Avowynge of King Arther, 59. 9, and in the Seven Sages, l. 2072 (*at on acent*); while we find also *at on red* in nearly the same sense in l. 2064 of the latter poem. (Qy. When did he verb *atone* first appear in its modern sense, or, as in Shakspere, n the sense of *to reconcile*?)

prong, *part.*, sprung, descended, 152, A.S. asprungen. There is an A.S. noun *ætspringnes*, springing out, given by Bosworth.

t, *v.a.*, put away, set aside, neglect, 235.

r, *sb.*, gall, 1150. Fr. has *fel amer*, H. *galle;* though A.S. *atter* or *ttor* = poison.

yte, *v.a.*, lie in wait for, 767. The French is—

Ki nus *agueitent* tut dis.

Dotgr. has *aguetter*, Palsgr. *aguayter*, for to lie in wait.

leliche, *adv.*, boldly, 1081, 1471.

, *v.a.*, biddeth = prayeth, Fr. huche, 884. A.S. bit, from biddan. See *Forbat* and *Hat*.

le, *sb.*, 687, 805. 'Bailey, a name given to the courts of a castle, formed by the spaces between the circuits of walls or defences which surrounded the keep. Oxf. Gloss. Arch.' Halliwell's Arch. Dictionary. Baille, pieu, palissade'. Ménage.

beo (= by, as in H.), *prep.*, concerning, as to, 495. So *be* in A.S., as, cweþan to þǣ menigu *bi* Johanne, Rushw. Gosp., Mt. 11. 7.

lepe, *v.a.*, complain of, appeal against, 498.

et, *v.n.*, gain, profit, part. bi-ȝeten, 1126.

este, *sb.*, promise, 336. Fr. has—

La *primesse* lui fauserent.

, beih, *v.a.*, pret. of bow, 358. A.S. bugan, pret. beah, beag.

d, *v.a.*, = circumdare, as in the modern nautical expression 'the sails are bent', 743.

bican, *sb.*, barbican, 697, (823). The *barbican* was an outwork—'une faussebraye, ou muraille de dehors, *antemurale*. On appeloit aussi

barbacanes les défenses qu'on faisoit au bout d'un pont,' (Ménage). See also Viollet-le-duc's Military Architecture in the Middle Ages, especially figures 17 and 18. But the name *barbican* was also, according to Ménage (and Spelman), applied to the 'meurtrières' or machicoulis, (for which see Viollet-le-duc, figures 19 and 69) 'c'est-à-dire ces ouvertures qui sont aux murailles des villes et des places fortes, d'où l'on tire à coups de mousquet sur les ennemis.' But of *barbacan* in this sense I can find no example in any old writer, or in any of the dictionaries. It is worth observing also that the strange blunder of confounding *barbacan* with *créneau* is found only in one or two modern writers (Vigénère quoted by Ménage, and Raynouard). In our author, l. 823, the case is simply one where 'bonus dormitat Homerus', as the words 'þe seue' prove to a demonstration: the ἀναφορά of the definite article being to 'seven barbicans' already mentioned (l. 697), whereas no 'seven battlements' are mentioned.

Besiht, *sb.*, award (?), 311. Fr.,

Par *agard* de iugement.

Bespeak, *v.a.*, threaten (?), 221.

Bi-caste, *v.a.*, surround, part. bi-caste, 694.

Bicome, *v.n.*, belong, 1511. Fr. apent (Lat. appendet) = appartient.

Bid, *v.a.*, desire, 1008.

[Byddynge, *sb.*, announcement, 1378. Compare the use of the verb *beodan* in Beowulf, l. 786, and Cædm., p. 188, 11.]

Bifal, *v.n.*, belong, 81, 293, 928.

Bifoule, *v.a.*, defile, 1147.

Biheve, *sb.*, behoof, advantage, 1425. A.S. bihefe.

Bilie, *v.n.*, belong, 96, 295. A.S. *belicgan* = extend or lie, by or about.

Bi-loke, *part.*, locked up, 992.

Bi-reve, *v.a.*, take away, 1349. A.S. bereafian.

Biþouht, *part.* from A.S. beþencan = remember, 482. The Fr. is—

E pur moi aueir *retreit*,

i. e. 'and to have me brought back' viz. *to mind*. (Compare Fr. l. 556

Com auant uous ai *retret*,

'as before I have *reminded* you'.) Bi-þouht = considered, devised, 698.

Blyntwharvet, *part.*, blindfolded, 1146. The *wharvet* is from A.S. *hweorfan*, to turn, or the noun *hweorfa*, a whirl, a spool.

Boffet, *sb.*, buffet, blow with the open hand, 1148. Fr. has—

E des *paumes* le ferirent.

Bond, *sb.*, bonds, confinement, 1095.

Borwe, *v.a.*, protect, save, 822. Is not *borwe* in this sense derived from A.S. *beorgan*, though of the same form as the derivative from *borgian*? So the *folwe* of our poem is not A.S. *folgian* but *fullian*.

[Bot, *v.a.*, pret. of bite, 1343: see note. A.S. bítan, pret. bát. He *bote* hys lyppys, Emp. Oct., l. 1070]

Boþē, *num. adj.*, both, 497. A line of five syllables in this metre would

scarcely be tolerable; but the A.S. *begen*, O.Sax. *bede*, Du. and Ger. *beide*, &c., fully warrant us in taking the word as a dissyllable.

Bote, but, *conj.*, unless, 350, 374.

Bote, but, *conj.*, used where we should now use the unemphatic *why*, 809. So ἀλλά often in Greek, as in Rom. 6. 5.

Breer, *sb.*, bud (?), 123.

Breme, *adj.*, rampant, furious, 501, 538.

Bugge (for pronunciation see *Sugge*), *v.a.*, buy, 1091.

Care, *sb.*, 217, sorrow, grief, distress,—*chagrin*, Palsgr. Such is the true sense of this word in Early English, and not solicitude or anxiety. The phrase 'cark and care' is not simply 'acribus sollicitæ mentis curis confici' (Jun.), in which case it would be a mere tautology. Thorpe's rendering of 'on cearum cwidum' by 'with anxious speeches' (Cædm. p. 269, l. 2) does not at all express the force of the passage: it should rather be 'sorrowful' or 'lamentable'. In l. 1509 care = doubt.

Careful, *adj.*, sorrowful, 453.

Carfuliche, *adv.*, sorrowfully, 203.

Carnel, *sb*, (in this poem) a battlement, 695, 806, (823). The modern *créneau*—for beyond doubt it is the same word—is defined by Chambaud 'une de ces pièces de Maçonnerie, coupées en forme de dents, et separées l'une de l'autre par intervalles égaux, au haut des anciens murs de ville ou de château.' So 'pinna muri' is Carpentier's explanation of *carnellus* and *quarnellus*, and Ducange gives the same both for *quarnellus* and for *χρινέλια*. But Barthius (ap. Ménage) gives a very different definition: 'foramina quadrata in muris et munitionibus'. And so in Grassi's Dizionario Mil. Ital. *créneau* is given as the Fr. equivalent of 'archibusiera: piccola apertura, che si fa ne' muri per tirare coll' archibuso contro il nemico;'—only the *archibusiera* (archière) is not a 'foramen quadratum', but a long and narrow slit, made perpendicularly in a wall or brattish, (see Viollet-le-duc's Mil. Arch. in the Middle Ages, Macdermott's translation, p. 40). We have then two meanings for this word: *battlement* and *loophole*. In the latter sense only is the word, in the form *crenelle*, used by Mons. Viollet-le-duc in the work just quoted; and in that sense we have *cranel*, *cranal*, and *crenel* in passages from the Romance writers quoted by Raynouard, and *kerneus* in the Conquest of Ireland, l. 2350. And it is somewhat surprising to find 'battlements' given by Mr. Morton as the rendering of this word in 'ipen open *kernel*', and 'þe *kerneaus* of þe castel beoð hire huses þurles', Ancren Riwle, p. 62. 'Battlements' are not windows; the sense is, 'the *loopholes* of the castle are the windows of their houses'. Such is also the meaning where we read of 'quatuor homines ad unumquemque *carnellum* custodiendum', (document cited by Carpentier). And in the Mort Arthur, ed. Hall., p. 255,

The cowntas of Crasyne
with hir clere maydyns
Knelis downe in the *kyrnelles* &c.

Where mention is made simply of a 'mur *quernelé*', (and compare P. Pl. Vis., l. 3682) it is often not easy to say which kind of créneau is signified; but in Napier's History of the Peninsular War a 'crenellated wall' means always, I believe, a battlemented wall. And so in our poem the *carnels* which

..... stondeþ vp-riht,
Wel i-planed &c.

are shown to be battlements not loopholes by the epithet in the French '*gran* kerneaus'—for great size may be an advantage in battlements, not in loopholes—and by their being on the top of the wall, 'par enson', see the lines quoted on p. 32. And in the St. Graal (vol. 2, p. 388, l. 432) the *kernels* are masses of masonry one of which might fall down and kill a man,—

And as sone as vnder the ȝate was he gon,
On hym there fyl a gret *kernel* of ston,
And ouercovered hym bothe toppe and to.

Cast, *v.a.*, to trace the design of, to plan, 807. Compare i-þrowen, 739.

Catel, *sb.*, chattels, 990.

Ches, pret. of choose, = obtained, 1317. But this abuse of the word is simply due to the exigency of the rhyme.

Cleche, *v.a.*, lay hold of, take, 734. Probably another form of *clutch*.

Con, *v.a.*, knows, understands, 555. Fr. has—

Cit ki cest ensample *entent*.

And compare Chaucer's lines,

In alle the ordres foure is noon that *can*
So moche of daliaunce and fair langage.

Con, 387, = gon, q. v.

Congraffet, 1056, imitation of the French *cyrografez* = confirmed, registered. See Pr., pp. 54, 55.

Covring (H. kevering), *sb.*, recovery, 572.

Cudde, *v.a.*, pret. of kyþe = make known, show, 756. A.S. cyþan, pret. cydde. In the Moral Ode, st. 97, we have

Muchele luue he us *cudde;*

and in Judicium, p. 16, the part. occurs,

To me was that unkyndnes *kyd*.

Cumpas, *sb.*, circle, 739. Compare R. Brunne's account of the Round Table:

Non wist who of þan most was,
For þei sat alle in *compas*.

Cupe-ful, *sb.*, basket-ful, 1278. Fr. has 'duze *coffins*', and the Greek of St. Matthew, 14. 20, δώδεκα κοφίνους πλήρεις.

Dar, *v.n.*, = þar = needs, used personally, 733, V., but A. has þar impersonal

Þarston = A.S. þearft þu = needest thou, 975.

Depeynted, *part.*, coloured, 704. Fr. has depeint.

Disseysed, *part.*, delivered, 1088; but this line is a mistranslation of the French, which is—

Ne serrai a tort deseisi,

'*I* shall not be wrongfully *dispossessed*'.

Do, *v.a.*, = make, 739.

Do, *v.a.*, give, impart, 1427.

Drihte, *sb.*, lord, 27. The A.S. nominative was sometimes monosyllabic, but sometimes *drihten* or *dryhten* was used, as in Tat. we find *trohtin* and *truhtin*, and in Isid. Hisp. *druhtin*. It follows that the final *e* of *drihte*, as perhaps representing the termination *en*, *may* be sounded, if the metre requires it.

Drouh, drouȝ, *v.a.*, pret. of draw, 1344. A.S. dragan, pret. drog or dróh.

Dunt, *sb.*, dint, blow, 1161.

Eft, *adv.*, again, 751, 1455, 1460. A.S. æft, eft.

Eisil, *sb.*, vinegar, 1150. A.S. aisil, eisile.

Eliseu, *pr.n.*, Elissæus, Elisha. Between the forms Eliseu and Elisen (V.) we can easily decide, guided by the analogy of Matthew, Andrew, Bartholomew, Grew (or *Gru* q. v.) from Matthæus, &c.

Enarmed, *part.*, armed, 1351.

End, *sb.*: on end = at the last, finally, 822, 973, 1011, 1224; = to the end, completely, 1064. In 1177 we have *an ende* = *on end* in the former sense; and Bunyan uses the same expression in the latter sense when Honest exclaims, 'Knew him! I was a great Companion of his: I was with him most *an end*.' (Pilgr. Progr., Hanserd Knollys edition, p. 297.)

Eorne, ern, *v.n.*, run, 728, 730. A.S. yrnan.

Eorþe, *sb.*, earth, as a fem. noun, 95.

Er þen, *conj.*, before that, 492. Just so in Tat., c. 17. 5, we have *er thanne* = *priusquam*.

Even, *adj.*, just, equitable, 488, 490.

Epe, *adv.*, easily, 1281.

Evencristen, *sb.*, neighbour, Fr. prome (proximus) = prochain, 976.

Ever-ȝite, *adv.*, always, 342. Fr. has *tut tens*. *Everyet*, which occurs also in Ancren Riwle, p. 52, seems to have as good a claim to be one word as *evermore*, which we have in 355.

Eyle, *adv.*, evil, 223.

Feirlek, *sb.*, beauty, 145, 672. See Transactions for 1862-3, pp. 46, 47. To the list of words of this form given in Mr. Fry's paper add *merylake*, Judicium, p. 18.

Feirschipe, feirschupe, *sb.*, beauty, 690, 747.

Feore, *sb.*, equal, companion, 483, 1091. A.S. fera, Lat. (in accordance with Grimm's law) par.

Fette, *v.a.*, to contend with, 430. But the A.S. fettian, with which this fetteþ, if the true reading, must be connected, is not an active but a neuter verb; and its primary meaning, to sing, and hence to contend in song, seems but ill suited to the passage before us. See note.

Fey, feiȝ, *sb.*, union, 467. A.S. gefeg.

Fynliche, *adv.*, purely, 1132.

Fleschliche, *adv.*, carnally, 1388.

Folful, *v.a.*, complete, 561.

Folwe, *v.a.*, baptize, 1452, 1457. A.S. fullian, fulwian, St. Marh. fulhen, Orm. fullhtnenn.

Fon on, *v.a.*, = attack, 895. The same use of this word occurs in Laȝ. Brut. Halliwell gives *foe* also as = *fall* in the Lanc. dial.

For, *prep.*, notwithstanding, 1013. The sense is: 'But I stay not to say how, *for all that*, a good man may &c.' Compare Handl. Synne, l. 3162, and

> In soche aventure y was to day
> That a rybawde had me borne away
> *For* alle my knyghtys kene. Emp. Octav., l. 1062.

And in Chaucer's Tale of the Doctor of Phisik,

> This mayde schal be myn *for* any man.

See also the Morte Arthur, ed. Hall., p. 242, 2.

Forbat, *v.a.*, forbiddeth, 1005. See *Bat.*

Forbugge (for pronunciation see *Sugge*), *v.a.*, redeem, 1090. Part. forbouȝt, 1206.

Fore, *sb.*, = A.S. fær, fer, for: of þat fore = how it *fared* with him = of that suffering, 1156.—Or perhaps = decease, death, as the verbs *faran* (cf. l. 218) and *ferian* are used = to die. (Suggested by Rev. J. Earle.)

Forlete, *v.a.*, lose, 178.

Formest, *adv.*, first; Fr. primes; 1140. So *formeste* in Friesic, as an adj., Rechtsqu., p. 40.

Forschippyng, *sb.*, deformity, 640.

Forschipte, *part.*, deformed, misshapen, 634. A.S. forsceapen.

Forte = for to = to, with an infin., 1082, 1126.

Forþfare, *v.n.*, go forth, go one's way, 218.

For-ȝemed, *part.*, gone astray, Fr. esgarez, 947. From A.S. forgyman = transgress.

Frome, *sb.*, beginning: atte frome (with a negative) = at all, Grk. ἀρχήν, 1455. So *frome* alone is used in—

> *Frome* loughe none tylle late nyght,
> Bot gyffen many a wofull wounde.
> Mort Arth. (Roxb. Cl.), p. 49.

Frovere, *v.a.*, comfort, 889. A.S. frofrian, and see Gloss. Ind. Other forms from the same root with *l* for the first *r*, are Tatian's *fluobra* and *fluobara* = consolatio, *fluobiren* = consolari, and *fluobar geist* = spiritus consolationis. The *frouere* of our text seems to be the subj., = shall comfort; compare *habbe*, 928.

Garysoun, *sb.*, healing, restoration to health, 870. Kelham gives *garis* in the sense of the modern *guéris*, and see note on l. 889.

Gedering, *sb.*, combination, union, 643. A.S. gaderung.

Get, *v.a.*, part. *i-gete*, 1070. But see note.

Gyn, *sb.*, engine, ingenuity, skill, 680, 698. Lat. ingenium. Fr. has *engin* in each place.

Gladynge, *sb.*, cheerfulness, 841. Fr. has *leesce* = liesse.

Glide, *v.n.*, proceed (of the Holy Ghost), 1454. Pres. ind. 3. sing., glit.

Godhede, *sb.*, godhead, deity, 81. The A.S. word was *godcundnys*.

Gome, *sb.*, Being, (applied to God), 1512.

Gon, *v.n.*, = began, or begins; often used with an infinitive following as equivalent to the simple verb, as in 209, 885. In the second of these it is plainly a present tense.

Goodliche, *adv.*, excellently, 1396.

Goodschipe, *sb.*, goodness, good thing, 16, 503. In A.S. the form *godnes* was used, and apparently not *godscipe*.

Gostliche, *adj.*, spiritual, 841.

Gostliche, *adv.*, spiritually, 1464.

Gru, *sb.*, Greek, 24. Compare Mandevile, p. 76, 'and there nyghe .... is this writen in *Grew*: *'O Θεὸς* &c.'

Hat, *v.a.*, commandeth, 1006. A.S. hæt, from hatan.

Hateliche, *adj.*, odious, ill-favoured, 682. A.S. hatigendlic, atelic.

He, of things, 40, 738.

Helle-ȝates, *sb.*, the gates of hell, 1341.

Hette, *v.n.*, was called, 300; A.S. het, pret. of hatan, Germ. heissen.

Hevene-blisse, *sb.*, the bliss of heaven, 113.

Hevene-bowe, *sb.*, Fr. larc du ciel, 743.

Hevene-driht, *sb.*, heaven's Lord, 225, (915).

Hevene-kyng, *sb.*, the King of heaven, 244.

Hiȝte, *v.a.*, = promised (of evil), threatened, 176. Compare Pricke of Consc., 107.

Ho, *interr. pron.*, who, 1159, 1251. See *Who*.

Holigost, *sb.*, the Third Person of the Trinity, 7.

I-coren, *part.* of choose, A.S. gecoren, 203.

I-cussen, *v.a.*, collateral form of *kiss*, 52.

I-diched, *adj.*, protected by a ditch, 674.

I-dut, *part.*, shut, 31. From A.S. *dyttan*, to close or shut up: to *dit*— a word "still used in the North". (Halliwell).

[**I-gete**, *v.a.*, gain, A.S. begitan, 1070, where see note. Many such by-forms, with the prefixed *i-* derived from the A.S. *ge-*, are found in Laȝ. Br , Ancren Riwle, &c., as *uelen* and *iuelen* = A. S. gefelan, *uinden* and *iuinden* = A. S. gefindan, *seli* and *iseli* = A.S. gesælig, *ðolien* and *iðolien* = A.S. geþolian, &c.]

I-hear, *v.a.*, collateral form of *hear*, 418. A.S. gehyran.

I-know, *v.a.*, collateral form of *know*, 36. In A.S. *cunnian* has the by-form *gecunnian*, though *cunnan* apparently has none such.

I-let, *part.*, = A.S. *gelagod*, made law? 169.

I-limed, *adj.*, furnished with limbs, 624.

Ilong, *adv.*, along, 229. *Ilong on* is here used in the sense of *along of*, i. e. owing to, in consequence of, as in Shakspere's Cymbeline, 5. 5,

O she was naught, and *'long of* her it was
That we meet here so strangely.

So in Scott's Lay of the Last Minstrel:

Dark Musgrave, it was *long of* thee.

Bosworth quotes two examples of *gelang on* in the same sense.

Inde, *sb.*, indigo, 712.

Inemaste, *adj.*, inmost, 809.

Insiht, *sb.*, understanding, knowledge, 276. The Fr. is—

De bon uoleir. de grant *saueir.*

I-planed, *part.*, built with a smooth face, 678, 696.

I-rud, *part.* of rede, to advise, 1227.

I-see, *v.a.*, collateral form of *see*, 16, 556. A.S. *ge-seon.* Pret. i-seiȝ, 319.

I-some, *adv.*, together, 1418. In the Gloss. Ind. this word is derived from the A.S. gesam; but this seems not to exist as a separate word. The true derivation is shown in—

His moder and he dwellyd *in same.* Weber, Ipomydon, 1555.

The prep. *at* was used in this phrase in A.S.—ealle ætsomne. Compare *Alast.*

I-steled, *adj.*, made of steel, 1248.

I-vet, 310, = at enmity, participial adj. from A.S. *fah*, *gefah*, = foe, or from the abstract *fæhðe*, *fægð*, Isl. *fæd*, &c. (see Bosworth) = feud, enmity. The same word occurs in Sir Perceval as *fade*, and in Laȝ. Brut as *ifœied*, *iuœied*, *iued*, *iveiþet*, &c. See Sir F. Madden's Glossary, and Glossarial Remarks, p. 448.

I-wite, *v.a.*, collateral form of *wit* = know, 67. A.S. *gewitan.*

Justise, *sb.*, a judge (apparently), 550. But Fr. reads, e kanka iustice apent.

Justise, *v.a.*, govern, 298. Compare—

Whan Arthure had his land *Iustised.* Rob. de Brunne's Chronicle, Inner Temple MS. fol. 62, col. 1 (Pref. to *Handlyng Synne*, p. xxxviii).

Kevering, *sb.*, recovery, 950.

Kineworþe, *adj.*, royal, 14. From A.S. *cyne* of the same meaning. Laȝamon has the compound, like our author.

Kuiþe, *v.a.*, show, Fr. mustrat, 590, 756. A.S. cyðan. See *Cudde.*

Kuynde, *sb.*, nature, 1179.

Kuynde, *adj.*, natural, 1044.

Kuyndeliche, *adj.*, natural, 193.

Kun, *sb.*, kind; see note on l. 855.

Ledene, *sb.*, language, speech, 32. A.S. *lyden.*
Lende, *v.n.*, dwell, tarry, 504.
Leste, *part.*, lost, 1058. Compare *lesten* in Halliwell's Arch. Dictionary.
Leve, *v.a.*, grant, 1523.
Leve, *v.n.*, remain, 1277. Compare—

> Quen alle his men wos partutte him fro,
> The knyȝte *lafte* stille in alle the woe,
> Bi him seluun allone. Sir Amadace, 33.

Lintel, *sb.*, door (?), 77.
Lyvesmon, *sb.*, living man, 1422.
Lodliche, *adv.*, grievously, 1136. A.S. laðlice.
Lof-song, *sb.*, song of praise, 29. A.S. lof-sang, O.Du. lof-sanck, Germ. lob-gesang, Dan. lovsang.
Lond, *sb.*, = the earth, the world, 551, 554. Fr. has *en terre* twice.
Lordschipe, *sb.*, 142.
Luyte, *adj.*, little, 632.

Maat, *adj.*, check-mated, defeated, 831, 1205. Fr. mate, which is the modern Fr. maté.
May, *aux. v.*, = can, *possum*, Germ. können, 1; mowe, 23. Fr. has *puet* in l. 1, *poent* in the latter passage.
Maystrie, *sb.*, mastery, victory, 908; force, violence, 1098.
Makeles, *adj.*, matchless, 819.
Mester, *sb.*, business, function, 478. Fr. mestier, métier; Ancren Riwle, meister.
Meyne, *sb.*, main, power, 1479.
Mileful, *adj.*, full of mildness, 367, 543 (V.).
Mis-bilad, *part.*, misled, 428.
Misbilevenesse, *sb.*, unbelief, 1428.
Mis-irad, *part.*, ill advised, 427.
Mislyken, *adv.*, in various ways, 947. A.S. misselic, missenlic.
Mitte = mid þe = with thee, 399.
Monhede, *sb.*, manhood, humanity, 1244.
Monkynne, 570, Monkunne, 1168, *sb.*, mankind. Compare Cædmon's *engel-cynna* = angel-tribes, p. 16, [14], and the *Angelcyn* = English race, of the Angl. S. Chron.
Moste = must, used elliptically, 220. Compare the lines from the fable 'Of þe Vox and of þe Wolf', MS. Digby 86,

> *Adoun he moste:* he wes þerinne:
> I-kaut he wes mid swikele ginne.

Mote, expressive of a wish, 1441. See the Fr., Aient il &c. Compare also—

> Brûn! leve ôm, wilkomen *möte* ji wâsen! R. de F., p. 18.

So *myȝte* is used in Av. of K. Arther, 18, 9.

Mungen, *v.a.*, mention, 1193. A.S. myngian.

Neces, *sb.*, nuptials, wedding, 1263. Fr. noces.
Nede, neode, *sb.*, need, 19: neode *to* = need *of*, ibid.
Nempne, *v.a.*, name, 299.
Neore = ne were = were it not for, 1202 (see note), and 1391. We have the same idiom in Chaucer's Prologe of The Nonne Prestes Tale,—

> For sicurly, *ner* gingling of the bellis
> That on your bridil hong on every syde,
> By heven king that for us alle dyde
> I scholde er this han falle doun for sleep.

Niman, *v.a.*, used reflexively = to betake, addict, devote (oneself), 772. Fr. here is *se prist*. In 959 the same verb is used passively in the same sense.
No, *adv.*, 1099.
No, *conj.*, nor, 5 (A.).
Nouht, nouȝte, *sb.*, 34. The received derivation of this word as = *ne wiht* is confirmed by the expression in Tat., *ni* uuas *uuiht* gitanes, factum est *nihil*, c. 1, 2; and, *nio uuiht* mer, *nihil* amplius, c. 13, 17. And see 1098 and 1423 of our poem, with which compare—

> Ector ne liked that *no wight*,
> The wordis that he herd there. Mort Arth. (Roxb. Cl.), p. 16.

Nouþer, *pron.*, neither, 425.
Nuy, *sb.*, mischief, annoy, 442, 553. Fr. ennui; Rom. nueia, enueia, enuey, &c.

O, *conj.*, until, 152, (1404). A.S. oð. The *o* þat of our text is equivalent to the A.S. oð þæt, as in Gen. 27. 45, quoted by Bosworth, and to the *oðet, aðet, aðat*, of the Ancren Riwle. With the present passage compare—

> Thou shalt buen in bondes ay
> *O that* come domesday. Harrowing of Hell, (Hall.), l. 128.

and l. 148 of the same poem.
Of, *prep.*, in the case of, 366 (where see note), 485, 646, 1260, 1281, 1326.
On, *prep.*, = in, 74. In Piers Pl. Vis., l. 8176, we have the now usual form '*in* Englisshe', followed by '*on* Englisshe' nine lines below.
On, *conj.*, until, 472. As *o* stands often for *on* (the numeral *one*), so here *on* seems to stand for an entirely different *o*, viz. *o* = A.S. oð. See *O*.
Onde, *sb.*, 211, 315, 442, 902: see notes on the second and fourth of these passages. The true meaning of the word is very evident when we compare, 'Þe þrid sin so is *onde*', Early Engl. Poems (ed. Furn.), p. 20, with 'Þe þryde synne ys *enuye*', Handl. Synne (ed. Furn.), l. 3918. The Danish form of apparently the same word is *avind* = envy, rancour, spite; and in the French of our poem, l. 266, we have

Ki par premesse le trahirent
Par *unt* trespasser le firent.

There is also a Danish *adj. ond* = wicked, malignant.

One, *adv.*, alone, only, 1050. Compare Mort Arth. (Roxb. Cl.), p. 11,

Whan they come by them *one* two
Off his helme he takis thore.

So *ein* is used in Tat, as, In themo *einen* brote ni libet ther man = in *solo* pane non vivit homo; Inti imo *einemo* thionos = et illi *soli* servies.

Onhod, *sb.*, unity, 10, 1240, 1504, &c. The A.S. form was *annes*, *annys*, or *anes*, i. e. *oneness*. In Pricke of Consc. we have *anhede* = this *onhod*.

Otewyse, *adj.*, hateful, 1151. This, and the A.S. atelic, (the *hateliche* of our poem, l. 682), seem to contain the same root as *hate* and Lat. *odi*. The termination is the same as in the adjectives *rihtwis*, *wrongwis*, *unskylwys* (Pr. of Conscience), &c.

Oþer, *adj.*, second, 1479. So in A.S., and in Friesic, as—'Secunda petitio: Thet is thiu *other* kest', Rechtsqu., p. 2.

Over-al, *adv.*, everywhere, 732. Old Saxon overal, Germ. überall.

Over-flee, *v.n.*, overflow, 849.

Overgart, *adv.*, presumptuously, 993. The same word occurs twice as a subst. in Seinte Marherete; see Mr. Cockayne's Glossary, p. 106.

Over-wriȝe, *v.a.*, cover over, 716. See *Wrey*.

Outriht, *adv.*, entirely, quite, 283.

Outȝong, *sb.*, = outgang, outgoing, Lat. exitus, 878.

Parlement, *sb.*, conference, 897.

Pass, *v.a.*, trespass, 1057.

Pite, *sb.*, pity, compassion, Fr. pitié, 353.

Privete, *sb.*, peculiar nature or power, 1263.

Pult, *part.*, thrust, 207.

Qwarel, *sb.*, 826, explained in Gloss. Ind. as = arrow. Is it not rather a square or four-sided bolt for a cross-bow?

Quit, *adj.*, free, 1142. In Old Saxon *kwyt*, as,

Do worden wi siner ene wile *kwyt*,

'then were we quit of him for a time'; Reineke de Fos, p. 12.

Rede, *v.a.*, tell, explain, *part.* i-rad, 654. A.S. rædan, part. geræded, ræd.

Rede, *v.a.*, declare, tell, 1359.

Redeful, *adj.*, wise in counselling, 612.

Redesmon, *sb.*, counseller, 1225.

Relef, *sb.*, remainder, 1277. Fr. relef.

Reles, *sb.*, release, relaxation, pleasure, relish, 509. Kelham gives '*Relais*, release, relaxation', and in a kindred sense Chaucer uses the verb in

I pray you alle my labour to *relesse*.

In the sense of *pleasure* or *relish* we have the subst. in

Il n'y a nul de tel *relees*
come de femme un douz bayser,

Wright's L. P., p. 9. And so in our poem. For the change of sibilant compare *lees* = leash in Chaucer, as 'holdeth in a *lees*', Sec. Nonnes Tale.

Reuþful, *adj.*, rueful, sad, 197.

Rue, *v.a.*, used personally, = excite pity in, cause to pity, 540, 541. H. has *rueth* impers. in each line. Tat. has *riuua* = pœnitentia, and R. de F. *ruwe* = Reue, Kummer.

Savete, *sb.*, safety, salvation, 354, 944. Fr. sauuetez.

Sauȝt, sauht, *adj.*, soft, gentle, 459, 520, and 552. Akin to this are the A.S. sæht, sahte, sahtlian, sahtnys, seft, &c., Germ. sacht, sanft, Du. zacht, and in Kil. saecht and saft, Da. sagte, &c. Sauht = reconciled, 52. Compare *Some.*

Sauhten, *v.a.*, reconcile, 546, 933. A.S. sehtian, sahtlian.

Sauhtnesse, sauȝtnesse, *sb.*, softening (of enmity), reconciliation, 474. A.S. sahtnys. *Sagtmode* appears in the same sense in Rein. de Fos, p. 45, and *Saghtel* in Pr. of Consc., l. 1470.

Sawe, *sb.*, story, 619.

Say, *v.n.*, = speak, 860. H. has 'that God *spak* of'.

Say, *v.n.*, tell, 337. So *secgan* often in A.S.

Schaft, *sb.*, origin, birth, 661. A.S. gesceaft, sceaft.

Schuppare, *sb.*, (shaper), Creator, 1510. A.S. sceoppend.

Sell, *v.a.*, deliver, give, 344. Bosworth contends for this as "certainly the first and the oldest signification" of the A.S. *syllan*, Mœs. *saljan*, &c. In the Lindisf. and Rushw. Gospels we have *sealdon* or *saldun* = dederunt, in Matt. 27. 34. And that such is the meaning in the passage before us is tolerably clear from the French—

E le prison a moi *rendu*,

while the writer of H. also transforms the line into—

And the prisoner thou ȝeve to me.

Serwynge, *sb.*, sorrow, 1390.

Set, *v.a.* Lawe *set* or *i-set* = positive law as opposed to moral or natural law, 170, 193.

Shall, used elliptically, 719. Many instances might be quoted of this use both of *shall* and of other auxiliaries; but it is most usually *go* which is understood, as in l. 220, in Handl. Synne, l. 2484, and in Early Engl. Poems, 3. 33,

glad was þe deuil wol ȝe i-wit. for þe sorow þat he *sold* to.

And compare p. 19. 37: also this—

Forstât dit wol, it is ju nutte,
Ji *sholen* dârhen unde ôk myn fruwe;

Reineke de Fos, p. 83. But it is otherwise in p. 93 of the same poem,

De Koning sprak: wat *shal* de rym
Unde de felen unnutten word &c.?

i. e., 'What *shall* this nonsense *mean*?' In the Moral Ode, 67, we have

ac þe þe nout naued ibet. wel muchel he *scal* beten,

i. e., 'But he who has not amended, severely *shall* he *be* beaten.'

Siker, *adv.*, certainly, 665.

Skewes, *sb.*, clouds, 1494. Fr. nuwes.

So, *conj.*, = as, 104, 722, 764. This use of *so* is not very uncommon in Early English, and is found also in Anglo-Saxon. Here are other examples from kindred dialects. '.... so is deer in der wrald naet so swetis *soe* dat godes ryck'; Old Frisian Laws (Westerl. Landr.).—'Wo Reinke sprikt ..... unde sprikt *so* hyr folget'; Reineke de Fos (Old Saxon), p. 76, and on p. 101,

Ik blive hyr, *so* ji hăvven gesăgd.

And, Thaz sie inan Gote giantwurtien, *so* iz giscriban in Gotes euuú, = *sicut* scriptum est in lege Domini; Tat. Harm. Evang., 7. 2.

Some, *adj.*, peaceable, 459, 520, and 552. It occurs only in the phrase 'sauȝt and some'. From A.S. som, some, *sb.*, = agreement, concord; and this is most probably connected with *same*. Compare i-some.

Sonne, *sb.*, sun, as a noun fem., 101, 157. Compare *earth*, l. 95, and *sea* in Halliwell's text, p. 67.

Sore, *adv.*, grievously, 314.

Soþschupe, *sb.*, truth, 1020.

Soul, *sb.*, plur. soulen, 448.

Spot, *sb.*, spittle, 1147. A.S. spatl, under which Bosworth gives Old Germ. *spot*, Sw. *spott*.

Springe, *v.n.*, (of the heart), break, 593. Compare—

An C tymes hys herte nye *sprange*. Mort Arth. (Roxb. Cl.), p. 127.

Stat, *sb.*: brouȝt in stat = aided, 1206. Fr. sucuruz. Compare the German idiom, einem zu Statten kommen, to assist any one.

Still, *adv.* The phrase *stille and loud* occurs twice in our poem, 994 and 1212. The more usual *loud and still* will be found in O. and N., 1253, Handl. Synne, 1130, and Roxb. Cl. Morte Arthur, p. 7

(To be thy knight lowde and stille)

and p. 125. And in Rein. de Fos, p. 43, we read—

Ja, it sy *lûdbâr efte stille*,
It ga mi darna wo it wille!

Streonynge, *sb.*, begetting, 1389.

Studefastschipe, *sb.*, established virtue, *constantia*, 282.

Sugge, *v.n.*, say, 420, 423, 438, &c. A.S. secgan. In the places quoted, this verb rhymes with *jugge* = judge, and thus the pronunciation is determined. That the Fr. *juge* was not sounded with a hard *g* is clear from its etymology; and that the Fr. soft *g* was not in the middle ages sounded as at present, but rather as we sound it, and like the *gg* in Italian, is shown by the Greek form of *homagium*—

itself only the Latin form of a French word—ὁμάτιζιον (Montf. Pal. Gr., p. 424).

Sunderlyng, *adv.*, separately, 290.

Sunge, *v.n.*, sin, 1381.

Sunne-streon, *sb.*, begetting of sons, 1462.

Sunne, *sb.*, sin, 1140. We find both this form and *sone* in Wright's L. P., pp. 23, 24: 'In *sunne* ant sorewe', and '*Sone* is sotel'.

Suwe, *v.a.*, follow, 1274.

Swiþe, *adv.*, exceedingly, 1039. Compare the Friesic 'te *suithe*' = nimis, Rechtsqu., p. 12.

Take, *v.a.*, give, surrender, 202.

Tell, *v.n.*, attach value, give heed, 981.

Teon, *v.a.*, draw: hence, as a *v.n.*, to go, 821, 877. For this transition of meaning compare the Germ. *ziehen* as used reflexively. But the Old Saxon form of *ziehen*, *tên*, is used exactly as in our text; e. g.

> Frouwe Ermelyn sprak altohand:
> Shole wi nu *tên* in ein ander land,
> Dâr wi älende unde fromde weren? R. de Fos, p. 100.

Tyme, *sb.*, hour, 1403. Compare the use of *tyme* as = month in—

> After was it monthes two
> As frely folke it vndyr stode,
> Or eu^{r} gawayne myght ryde or go,
> Or had fote vpon erthe to stonde.
> The iij *tyme* he was full thro,
> To do batayle w^{t} herte and hande.
>
> Morte Arthur (Roxb. Cl.), p. 95.

Tiþelynge, *sb.*, tithe, tenth part, 1180.

To, *prep.*, omitted before the infinitive mood when another *to* follows, 926 (where see note), 990, 1163, 1524. Other examples are—

> Marie wente away:
> Þe monek rod niȝt and day
> Folke to gode bringe
> Þoru þis ilke þinge, &c.

i. e. 'folke to gode *to* bringe', (MS. Bodl. Digby 86, fol. 132). So in Chaucer's Monkes Tale, De Alexandro Magno,

> Thay were glad for pees unto him sende,

i. e. 'unto him *to* sende'. And in Handlyng Synne, l. 1211,

> Þou art yn weye to peyne be broghte.

To, *prep.*, = for, as, 483, 506, 1091, 1424. Compare—

> Tac the rode *to* thy staf, Wright's L. P., p. 106.

To-bere, *v.a.*, bear different ways, separate, 522; part. *to-boren*, = at enmity, 49. Compare Gr. διαφέρεσθαι, to be at variance.

To-dreynen, *v.a.*, prove, 974. A curious instance of the A.S. prefix *to* with a French verb.

Tokening, *sb.*, meaning, thing signified, 557.

To-lie, *v.n.*, lie in an opposite direction, 1000.

Torne, *v. a.*, turn: tornen out, 1211, = turn round, change. Fr. has—

Ta foi ne peut rien *changer*.

Tour, *sb.*, turn, 1334, where see note.

To-ȝeynes, *prep.*, against, 386, 1097. A.S. to-gegnes. The same word is also used in Laȝ. Br., Ancren Riwle, &c.; and apparently as an *adverb* in Rel. S., l. 16, which I venture to read and render thus:

Ne mai no mon thar *to-ȝeines*,

nor may any man endure (thar = tharne)—or, be bold (thar = dare, θαρρειν)—against him.

Treatise, *sb.*, in the introductory lines: date probably not later than 1370.

Truth, *sb.*, belief, 1207. Fr.—

Nostre *creance* e nostre foi.

Þat, as a *compound relative*, = *he that*, or in the language of the nineteenth century, *he who*, 1. I do not remember to have met with another instance of the pronoun so used. There is an approach to this use in 1489, 1490, but there the *he* is expressed in the latter part of the line.—Þat = him þat = to him who, 708.

Þat, *rel. pron.*, supported by the personal pron., as in Modern German, Ich *der ich* ihn kenne; 360, 1046, 1129, 1283, 1322. In A.S. the pers. pron. preceded, as, Ic eom Gabriel *ic* þe stande beforan Gode. With the passage in our poem compare Fragm. on the Seven Sins, st. 17,

Þat *þou* art in hit so prute. ne sal þe leue neuer a cloute,

that is apparently—unless þat here = though—'never a rag shall remain to thee *who* art so proud of it' (thy fine raiment). Yet clearer is the line in Sir Amadace, 53. 5,

I haue a doȝtur, *that* my nayre *ho* isse.

Compare Handl. Synne, l. 4122, and Moral Ode, st. 147,

Þer buð þo heþenemen. þe were lawe lese
Þe *heom* nas nout of godes bode. ne of godes hese:

i. e. *quibus* fuit nihil &c. And compare the common vulgarism of *which* thus followed by a personal pronoun: 'Inspector Deedles, *wich he* mite be called Needles, said to me Distink &c.' Punch, Dec. 19, 1863.

Þat = where?, l. 56. In the text of this passage I have allowed þat to stand, and regret it. I have no doubt þer is the true reading: compare ll. 666 and 748. Þat is sometimes = *when* (as in Luke 19. 43), but never = *where;* for we do sometimes mark time when by a noun without a preposition (as 'I saw him last Monday'), but never place where.

[**Þat**, *rel. pr.*, redundant after *what*, 287. It is necessary to justify by examples the emendation on which I have ventured. This use of þat is familiar enough in the phrases *who that*, *which that*, *whosoever that*

(which occurs as late even as Lily's Euphues), *whether that*, *while that*, *as that*, *when that*, *though that*, *why that*, *how that*, *lest that*, *wherefore that*, *if that*, *where that*, &c., all of which, and several other such, occur frequently in Chaucer, and see ll. 44, 109, 272, 442, in our poem. But it is sufficient to exemplify *what that*, thus. We have (1.) the two words separated, and used as a dependent interrogative, in

I recche naught *what* wrong *that* thou me profre,

Secounde Nonnes Tale, and in the Prologue,

And eek in *what* array *that* they were inne.

(2.) The words separated, and used as a relative, in '*What* man *that* is norisshed by Fortune, sche maketh him a gret fool,' Tale of Melibæus; and in the Prologe of the Chanounes Yeman,

What maner man *that* casteth him therto.

And so in Handlyng Synne, l. 4346.

(3.) The words together, used in a dependent question, in the same Prologe,

What schulde I telle .....

And of moche other thing *what that* ther was?

and again (ibid.)

And in myn herte wondren I bigan

What that he was, &c.

(4.) As in our poem, the words together, and used as a relative,—

But *what that* God forwot most needes be,

The Nonne Prest his Tale; and in the Tale of Melibæus, 'Every man crieth and clatereth *what that* him liketh.' Many more examples might easily be adduced.]

Þat, *art.*, the, 139, 169, 170, &c.

Þat, *conj.*, = so that, 638, 1250, as commonly in Old English. Compare—

Hinze begunde to ropen do

Wemodigen mid enem drovigen gelate

Dat Reinke dat hôrde buten dem gate, R. de F., p. 37.

Þat, *conj.*: that ne = Lat. *quin*, 6.

Þat, *conj.*, = quin, quominus, 220, 430. Compare Handl. Synne, l. 3546.

Þat, *conj.*, until, 1412. So *the tone* = *that* one = *until* one, in the following;

Be-segitte we ware;

On a day we vsshet oute,

And toke presonerus stoute,

The tone of owre foloys had doute,

And durst notte furthe fare. Avowynge of Arther, 64.

And in Ancren Riwle, p. 64,—auh we schulen leten smecchunge vort *tet* we speken of ower mete. So in French que often = jusqu'à ce que, as, Attendez *qu'*il vienne.

Þat, *conj.*, = though, (or *though that*, Chaucer's usual form), 20, and perhaps 360. Compare the words of Satanas in the Harrowing of Hell

(MS. Bodl. Digby 86, fol. 119),

Ihū welcomen þou be
Þat fulsore reweþ me
Þou art louerd ouer al
Þou hauest þat þou habbe shal
Heuene and erþe weldest þou þe
Þe soules in helle let þou be
Þat ich haue let me helde
Þat þou hauest wel mote þou welde.

So *que* is used for *bien que* or *quoique* in French; and so in Latin *quod* is at times almost = *quamvis*, as in Ter. Eun. 5. 8. 34, where see Parry's note for other examples.

Þauh, *conj.*, yet, 1296, 1504. Þ*auh* is often so used in Ancren Riwle; for example,—mi cume and mi wuniunge, þauh hit þunche attri, hit is þ*auh* healuwinde, p. 190. Compare *ȝit*.

Þenke, þenche, *v.n.*, think, 1, 17. A.S. þ*encan*.

Þer, *adv.*, used redundantly with verbs, as in *there is* = il y a, 491, 504 (A.), 736, 740 (V.). So in Friesic, Jef *ther* tuene brothere send, if there be two brothers, Rechtsqu., p. 52, b.

Þer-mide, *adv.*, therewith, associated in it, 374.

Þewe, *sb.*, servant, 763.

Þewdome, þeuwedam, *sb.*, bondage, 247, 434.

Þing, *sb.*, of the same form in the plur.; 5, 8, &c. On þ*inge* see note on 830, and compare 842.

Þolemodnesse, *sb.*, patience, 985.

Þolyen, *v.a.*, suffer, 410. A.S. þolian.

Þon, *dem. pron.*, acc. of þat: bi þon = by this, by that, 1196, 1261.

Þrillihod, *sb.*, trinity, 9, 1239, 1503, &c. From A S. þ*rilic* = of three, third, Lat. trinus; and the abstract noun termination *-hád* or *-hod*. Ormin uses þ*rimmnesse*. The A.S. forms are þ*rines*, þ*rinis*, &c.

Þrow, *v.a.*, to make circular, 739. The A.S. þrawan, and the cognate Latin torqueo, both primarily signify circular motion.

Þurle, *v.a.*, pierce, 1152. A.S. þirlian.

Uchone = each one, followed by a redundant *he*, 1228.

Underfonge, *v.a.*, receive, undergo, 661. A.S. underfón. Fr. has recevoir.

Undernime, *v.a.*, relieve, deliver, 1420.

Understand, *v.n.*, serve, obey, 140, 246, 254, 953, and 1045. The sense approaches this also in 325, 426, 566, and 1074, where it is rather, listen, pay attention, as in Moral Ode 115,

Vnder-stondet nu to me. æidi men & earme
Ic wulle telle of helle pine. & warnie ow wiŏ herme—

i. e. '*Listen* now to me: &c.'—In other passages in our poem this verb bears its common meaning, as perhaps in 1231. In 1131 it is used reflexively.

Unmete, *adj.*, unmeasured, abnormal, monstrous, 634. A.S. unmæte.
Unworþ, *adj.*, worthless, 1112.
Unwreste, *sb.*, sin, 335.
Unwreste, *adj.*, base, wicked, 1149.
Unwrestliche, *adv.*, wickedly, 1468.
Unwrestschupe, *sb.*, wickedness, 1143.
Up-breke, *v.n.*, to burst out (with some speech), to exclaim, 457. And compare O. and N., 200. In German, Dutch, and Danish, are similar compounds, but not in precisely this sense.
Upnime, *v.a.*, take up: pret., upnom, 1488.

Weed, *sb.*, garment, pl. *weden*, 547. Tat. has *giuuati* (= provincial Germ. *gewate*) = vestimentum, c. 13, 11. In 657 *weed* = body, as the garment of the soul.
Weet, *adj.*, wet, 1433. Besides the form *wete*, the A.S. wæt and the wæte of Orm both attest the long vowel in this word.
What, *int. adv.*, why, like *quid* and τί, 1061. So Wiclif writes, '*What* seken ȝe hym?' Luke 24. 5. Reineke de Fos, p. 9,

Wat wôrde shôlen dâr mêr av wäsen?

= *why* should there be more words about it? And in Tat., '*Was* toufist thu thanne?' = *quid* ergo baptizas? And, 'Wib *uuaz* uuofis?' = woman, why weepest thou?
Wher, *interr. adv.*, contracted form of *whether*, 1040. We now use *whether* (and *where* as a dialectic variety) only in dependent sentences. In our text it asks a direct question, as in Wiclif's version of Luke 24. 26, and in The Cokes Tale of Gamelyn:

'Adam,' seyde Gamelyn, 'what is now thy reed?
Wher I go to my brother and girde of his heed?'

So in the Morte Arth. (Roxb. Cl), p. 17,

'Ector,' he sayd, '*where* thou it were
That woundid me thus wondir sore?'

This form occurs in Anglo-Saxon (Rask's Gram., p. 60) and Laȝ., and not merely 'kept its ground in Middle English till the fifteenth century,' as Sir Frederick Madden states (Laȝ. Br., Gloss. Rem., p. 486), but occurs at least as late as Shakspere,—

Good sir, say *wher* you 'll answer me or no,

Comedy of Errors, 4. 1; and Ben Jonson,

Who shall doubt, Donne, *whêr* I a poet be?

Epigram 96. And in the western dialects it still survives, but only, as in Shakspere, as a dependent interrogative, and also with *or* = *sive* ... *sive*, as in Mrs. Gwatkin's Devonshire Dialogue: 'I told en, *ware* a know'd it or no, my Dame was above doing ort in a hugger-mugger manner.' As to the form, compare *wer* contracted from *weder* in Reineke de Fos: e. g.

He konde nigt gân, *wer* na edder fêr,

i. e. 'He could not go, neither near nor far,' where *wer ... edder* almost = *sive ... sive.*

Which, *adj.*, = *qualis*, 53.

Which, *adj.*, = *quantus*, 110.

Who, *interr.pron.*, 268; and see *Ho.* I have pointed out elsewhere (Trans. 1860-1, pp. 64 seqq.) that in early English *who in the nom. case* is used only (1.) as an interrogative, as in our poem, (2.) much more rarely as a relative under the same restrictions as the German *wer*. Such, it appears to me, is its use in the passage quoted (Tr. 1860-1, p. 299) by the Rev. J. Eastwood, where the *who* is not the *simple* relative but = the *he that* of the Auth. Vers., in other words = *wer*. In the next quotation (ib., p. 300) it is quite a mistake to call *wo* a relative: it is a *dependent* interrogative. 'But *wo* is þe formar .... I drede ungly to sey', i. e. '*Quis* autem effector sit .... dicere reformido.' Also I would observe that *who* can hardly be said to have 'established itself as a relative', until it is used as such with all the facility of the Latin *qui*, as at present. The Siedge of Breda (1627) remains the earliest work in which I have found it so employed, and that work is the production of an Irishman.

[Who,] whom, *rel.pron.*, used of things, 296, 857, 918, 1086, 1205. Compare Shakspere's

> If aught possess thee from me, it is dross,
> Usurping ivy, briar, or idle moss,
> *Who*, all for want of pruning, with intrusion
> Infect thy sap, and live on thy confusion.

Comedy of Errors, 2. 2. And in Romeo and Juliet, *who* is used of Juliet's lips, and of Juliet's sighs.

Wiht, *sb.*, anything, 638. A.S. wuht, wiht. For *no wiht* see *Nouht.*

Wisdam: comp. Wrecchedam.

Wyse, *v.a.*, direct, guide, 297.

Wysnesse, *sb.*, wisdom, 292.

Wit, *sb.*: the 'wittes fyve', see 138 and note.

Wite, *v.a.*, observe, 1256.

Wiþ, *prep.*, against, 701, 826.

Wiþoute, wiþouten, *prep.*, without, 4, 11, &c. The existence of the latter of these forms, like the A.S. *wiðutan*, shows that the final *e* of *wiþoute* may be sounded if the metre requires it.

Wyter, *adj.*, intelligent, 75. A.S. *witol.*

Wone, *v.a.*, impair, 232.

Wone, and Woning, *sb.*, 228 and foll., fault, defect, 'deficientia, inopia, absentia', (Lye). Though 'synne and *wone* al is on', l. 233, yet the former seems rather to be positive, the latter negative.

Wone, *sb.*, joy, delight, 528. A.S. wyn; La. Br., wunne, wonne. But Fr. has—

> De ton sen de ta *vertui.*

World, *sb.*, in 26, 570, 742 is used without any article preceding, like a proper name, as *sunne* is used in Ancren Riwle, p. 38.

Worse, *v.a.;* part. i-worsed = impaired, blemished, Fr. blemie, 811.

Wreccheddam, *sb.*, wretchedness, 408. The termination -dam, which is commonly -dom in English, (as in A. Saxon, Old Saxon, Swedish, and Danish), and -thum in Germ., appears as *-duam* in the thiarmiduam of Tat., = maidenhood, though the usual form in that dialect is -tuom, as zi uuistuome = ad sapientiam.

Wrey, wreyh, *v.a.*, covered, veiled, 918. Fr., dont il *courit* sa deite. A.S. wreon, pret. wreah. Tatian's word for revelation is int*rig*annesse, with which compare the A.S. be*wrig*ennes = concealment; but how comes *bewray* now to signify *un*cover?

ȝat, *sb.*, gate, door, 699. Fr. has *porte.* But the original meaning of the word as simply = passage, from the verb *go*, is well seen in Rein. de Fos, pp. 35 foll., where it is simply a hole in a wall.

De pape hadde de nagt dâr beforen
Enen fan sinen hanen forloren,
Wente [= for] Reineke ên *gat* hadde broken
Dorg de wand, &c.

ȝelp, *sb.*, glory, 1364. A.S. gilp.

ȝeme, *v.a.*, save; part. i-ȝemed, Fr. sauuez, 448.

ȝif, *conj.*, whether, *num*, 1074.

ȝit, *conj.*, yet: = though, 1423. Compare Þauh.

ȝond, *prep.*, through, 1448. A.S. geond.

ȝore, *adv.*, long, 1339.

Berlin, printed by Unger brothers, Printers to the King.

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

WIDENER
WIDENER
MAY 5 1998
MAY 5 1998
CANCELED
BOOK DUE